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The Living Church

VOL. LIII MILWAUKEE, WISCONSIN.—JUNE 5, 1915 NO. 6

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WHEN THEREFORE the first spark of a desire after God arises in thy soul, cherish it with all thy care, give all thy heart into it; it is nothing less than a touch of the divine loadstone, that is to draw thee out of the vanity of time, into the riches of eternity. Get up therefore, and follow it as gladly as the wise men of the East followed the star from heaven that appeared to them. It will do for thee as the star did for them, it will lead thee to the birth of Jesus, not in a stable at Bethlehem in Judea, but to the birth of Jesus in the dark centre of thine own soul.—*William Law.*

52:6-18

The Living Church

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VOL. LII MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 5, 1915 NO. 6

EDITORIALS AND COMMENTS

The Debt of the Educated Man

THERE is not an educated man to-day who has paid for his education. The student in college or university, it matters not whether he be rich or poor, does not pay in full for what he receives. In college, just as truly as in schools supported at public expense, somebody else has paid part of his bill. He may be rich enough to pay in full, but as a matter of fact he has not paid. There is no way in which he *can* pay in cold cash, because there is no college or university anywhere in the land with tuition fees large enough for it to be run just for those who can pay and for no one else. If there were such a college, it would not exist very long. It could not gather together any sort of faculty and it would not do work worthy of the name.

At any rate, without arguing the point of the possibility of founding such an institution on undemocratic lines, actually there is none. All owe their existence to the generosity of public and private benefactors. No university that depended only on its tuition fees at their present figure could keep its doors open a single year. In large part, every college worth the name is supported by individual gifts and endowments or by state appropriations or by both.

It is worth while, therefore, as the commencement season approaches, to ask why the state and the individuals have contributed in such lavish manner to our educational institutions? Why have states built and equipped state universities? Why have wealthy men of public spirit strengthened such foundations? Why are cities levying taxes for public schools, and especially for advanced schools?

The answer is quite plain. Simply because we expect the community to receive from educated men a return upon the investment. If in the case of individual giving that motive may sometimes be obscured, it is unquestionably the only motive that justifies state aid and support. Every dollar spent on higher education carries a plain, straight, homely message to the educated men of to-day. It says: "You, gentlemen, have not been educated at less than cost because the state or men of public spirit cared for *you,* in particular, but because *your* education was expected to aid in the uplift of the community. Men have hoped to find in you leadership in the social, intellectual, the economic and political life of the community; or they have seen what such leadership has meant in the past—that is the real reason they have given of their means to strengthen the institutions which have trained you."

WE MUST MAKE no mistake about it, therefore. To every educated man the city, the state, the nation, says: "You start life in debt; you owe something to the community. We expect, and we have a right to expect, from you payment of that debt. We look to you for high standards, splendid ideals, unselfish service. If on no other ground than this one of an honest business return on our investment, we ask of you a public-spirited activity and leadership."

There is, of course, a higher claim, the claim of *noblesse oblige,* the truth that from those to whom much has been given much shall be required; but even place it upon the lower ground, and is it not a debt of honor for which payment is asked? For this or that particular man, relatively speaking, the community cares nothing; he is but a unit in the social life. But he has been trained in order that, as an agent or representative of the state or the private benefactor, so to speak, the community may be bettered by his knowledge and advanced by his work.

IS THAT what usually happens? Who are the people that in largest numbers shirk public duties, if not the men of culture and refinement? Who wash their hands of public responsibilities, if not the men of the very class represented by the average college graduate?

There are abundant signs, of course, that things are changing. Universities themselves are taking on a new sense of responsibility to the community. In the West, especially, there are institutions like the University of Wisconsin that have been tied up in a special and peculiar way to the community life. The rapid progress of new social ideals in the present decade, and the quick growth of new political ideals in the decade just past, have been due in very large measure to the aroused consciences of university men and women. It is something, that we have in the President's office a man to whom higher education means higher ideals and the spirit of service. It is something, that his predecessor, now a college professor, has shown a most extraordinary sense of the dignity of his position and a notably high and unselfish desire to support the man who succeeded him and to serve the nation through such high-minded and lofty and generous devotion to an ideal. It is something, that under Mr. Roosevelt, who more than any other man has ranged the whole people either for or against him as loyal supporters or indignant and outraged opponents, there was at least a quickening of the consciences of young men of education and position to their social and political responsibilities. Three men of more widely differing types of character could hardly be imagined; yet each succeeding in surrounding himself with a new kind of fellow-workers, far removed from the old-time political follower. Only, we need that more men should have their part and place in the movement, and that they should realize their utter ingratitude for their own favored place so long as they cherish their position as a private privilege rather than a call to public duty.

AMERICA has been moving very rapidly of late toward a more popular form of government, or at least toward a more

free expression of popular opinion. In the past year it has faced serious problems that have demanded a trained judgment, a calm reasonableness and a high endeavor. The movement in political life has also synchronized with social movements no less significant—movements which, when this world war is over, may be very far-reaching in social and economic change. At such a time there is especial need of enlightened and conscientious leadership. Leadership there will be; leaders there are, some of them no doubt unsafe, but who at least are moved by a deep and passionate resentment at present evils. Where have we a better right to look for other contributions to social and political thought (contributions that may do much to balance and steady the trend of popular thought) than from among the men of our colleges and universities? If they fail to see the vision of possible service and think only of the reward of privilege, what a fearful penalty shall they themselves be made to pay; what a terrible punishment may society itself be made to bear!

THE NOTE of commencement month, then, is the note of service. It should find an echo, not only in the minds of the graduates of this year, but with those who have passed from college halls in other years. By reason of their social and intellectual advantages, their scholarly training, their better knowledge of the forces of human life, they must be leaders among men, making society better and purer, social and industrial conditions more just and generous, business ideals higher, politics cleaner.

The note of service, after all, is really the predominant note of the age. Even in business competition it is not unheard. Competition used to mean simply the ability to boast entertainingly of one's own commercial products and as industriously depreciate the wares of one's competitor; now it is the ability to produce something the public needs and make it better than someone else does—in other words, the ability to serve. We do not forget the gentle art of advertising—which is simply a device for arousing people's wants! Perhaps in social work we have neglected to quicken the appetite for more things. That aside, however, we need to carry the note of service into the sphere of public life and community interest, and it is peculiarly the duty of the educated man to give himself wholeheartedly to this task.

MOST OF ALL, this responsibility for service is positive, not negative. Not merely criticism, but work; not simply clear thinking, but constructive action. Some years since, Senator Lodge expressed the opinion that the chief defect of our modern educated life was its tendency to arouse unduly the critical spirit, manifesting itself in a censoriousness and dissatisfaction with things in general, coupled with an incapacity for action. There are plenty of intellectual mugwumps in the world and they are always barren of lasting achievement. They sit complacently on judgment seats, passing cynical criticisms on evils which they make no real effort to correct. They are constantly pointing out defects, but never getting down into the turmoil and strife to remedy what they deplore.

After all, the city, the state, the nation—for the matter of that, the Church, which comes in for its due share of such criticism—is just ourselves; ourselves and thousands of others just like us. If anything needs to be done, one of us must start to do it; it cannot be relegated to some general body of whom we vaguely feel that it is not doing its duty. We need individual righteousness before we can have state righteousness, individual determination to do justice before we can have industrial justice, individual conscientiousness before we can have public efficiency. The city, the state, society, will do its duty only when we begin to do ours. If those who, by reason of larger opportunity, ought to be better fitted for leadership, leave someone else at the wheel, they have no right to complain about the course over which they are driven.

The educated man is a debtor to the community. Peculiarly, he has a duty to study the problems of industry, society, politics, and to put into serious and conscientious operation the knowledge with which he is specially equipped and the ability with which he has been endowed, often at public expense and through public effort. Is he not the most dishonorable of debtors if he sits idly by, expecting that some day the claim upon him will be outlawed?

We look rightly to the men of broad education to be the leaders of their communities. They sin against their own education when they are content to be mere reactionaries or to be mere negatives in a world of action.

OF all curiously inane questions that are propounded as posers, we believe the following from the *Lamp* deserves the place of honor:

"Mr. E. M. Richardson, in the *London Catholic Times*, puts a question to our High Church brethren of the Episcopal Church which we confess with all our knowledge of Anglican apologetics we don't know how they would answer. The question is this:

More Light!

"'Our Anglican friends very often tell us that they are Catholics but not Roman Catholics. Might I put it to them in this way? They would all admit that a French Catholic is a Roman Catholic, a Spanish Catholic is a Roman Catholic, a German Catholic is a Roman Catholic, an Italian Catholic is a Roman Catholic, and so on. Then why is not an English Catholic a Roman Catholic?'"

We may paraphrase it like this. We all admit that a London man is an Englishman, a Liverpool man is an Englishman, a Birmingham man is an Englishman, "and so on." Then why is not a Chicago man an Englishman?

"All our knowledge of Anglican apologetics" seems to indicate a lack somewhere.

DR. FISKE'S election as Bishop Coadjutor of Central New York is altogether admirable. He has been active in parish and in community work, and is possessed of that rare and admirable quality, *balance,* in his activities in both spheres. We shall earnestly hope that he may feel at liberty to accept his election.

Admirable Election

BY reason of the observance of a holiday on Monday, this issue is closed a day earlier than usual. Much of last week's news, including the reports of several diocesan conventions, is therefore of necessity laid over until next week. For the same reason the acknowledgments for THE LIVING CHURCH WAR RELIEF FUND are closed on Saturday instead of Monday.

War Relief Fund

The following are the acknowledgments for that fund for the week ending Saturday, May 29th:

Church of the Ascension, Pittsburgh, Pa.	$ 11.91
Mrs. Charles Forsyth, California	10.00
Sault Ste. Marie	1.00
St. Augustine's School, Raleigh, N. C.	38.05
R. G. Lewis, Church of St. Mary Magdalene, Newark, N. J.	5.00
Anon., Albion, N. Y.*	10.00
S. F. F. B., Perth Amboy, N. Y.†	10.00
"Tithe," Morristown, N. J.‡	5.00
Anon. ‡	2.00
St. John's Church, Athol, Mass.¶	6.60
Total for the week	$ 99.56
Previously acknowledged	11,803.39
	$11,902.95

* For shoes for refugee children in Switzerland.
† For French refugees in Switzerland.
‡ For work in Paris.
¶ For Belgian relief.

The total for last week should have read $413.69 instead of $412.69; making the grand total to that issue $11,803.38 instead of $11,802.39 as printed.

ANSWERS TO CORRESPONDENTS

O. D.—It is impossible for us to make space at this time to discuss what constitutes valid ordination and to defend Anglican orders. Read Staley's *Catholic Religion* (Mowbray, paper, 40 cts., postpaid).

X. Y. Z.—(1) St. Barnabas, like several others who were not of the Twelve, is reckoned as an apostle.—(2, 3) St. Matthew and St. James the Less are both described as sons of Alphaeus; but it is not certain whether the same person is meant each time. Hastings' Bible Dictionary holds that the two named Alphaeus were separate persons, in the article "Alphaeus," and that they were the same, in the article "James"—the two articles written by different writers.—(4) Pronounced Ki-ku'yu.—(5) The prevailing view of the "brethren of our Lord" is that they were sons of Joseph by an earlier marriage.—(6) There are many Bible dictionaries, large and small. A good one in fairly small compass is the *Standard Bible Dictionary* (Funk & Wagnalls, $5.00).

IN PRAYING, we are often occupied with ourselves, with our own needs, and our own efforts in the presentation of them. In waiting upon God, the first thought is of *the God upon whom we wait.* God longs to reveal Himself, to fill us with Himself. Waiting on God gives Him time in His own way and divine power to come to us. Before you pray, bow quietly before God, to remember and realize who He is, how near He is, how certainly He can and will help. Be still before Him, and allow His Holy Spirit to waken and stir up in your soul the child-like disposition of absolute dependence and confident expectation. Wait on God till you know you have met Him; prayer will then become so different. And when you are praying, let there be intervals of silence, reverent stillness of soul, in which you yield yourself to God, in case He may have aught He wishes to teach you or to work in you.—*Andrew Murray.*

SPIRITUAL DISSIPATION

By H. C. TOLMAN, D.D., LL.D.

FIRST SUNDAY AFTER TRINITY

WHAT is that waste of life?

I do not refer to physical dissipation, the reckless squandering of bodily power which brings the outworn frame to the grave.

I refer here to those thoughts and words and acts of littleness, meanness, narrowness, greed, pride, envy, selfishness, that are constantly destroying the soul's life until we sometimes wonder what there is in that soul which can really commune with God.

These take away the power of enjoyment, sympathy, and love, and shut out from the soul the vision of the divine.

The light is gone or fast going out.

It is a law of physics that what a body receives while cold it radiates when hot.

Green glass absorbs the red; red glass absorbs the green. Put them in a furnace at white heat and the red shows green and the green red.

The life must give out what it has absorbed.

If we are taking into our souls impurity, untruth, jealousy, we must sooner or later show them forth.

A man said he could break that law, sow his wild oats, and afterwards settle down.

Years passed by. He sits by the fireside of his home and hears the consumptive cough of his little babe. He exclaims in agony, "What have I done that this innocent child must suffer?"

He looks into the dying embers and to his soul comes the truth of the eternal law, what I absorbed that have I given forth.

Yes, it is true. Any other *modus operandi* would make us less than man.

We take into our souls truth, love, beauty, and what do we reflect?

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

The spiritual and the selfish cannot dwell together.

As selfishness increases, the spiritual dies.

We look at our little selves and magnify our own importance.

It is the world vision we need.

Selfishness is death, manifested in ten thousand ways.

The man lost in self acts for self, thinks for self, lives for self.

Take the daily thoughts of the selfish man. He thinks, "What will the day bring *me?*" As he thinks of self, he becomes miserable, for he thinks of the world in relation to him, not of himself in relation to the world.

Selfishness is the source of jealousy; he thinks, "Someone is getting more than *I.*"

Selfishness is the source of hatred; he thinks, "Someone has done *me* an injustice."

Selfishness is the source of worry; he thinks, "What will become of *me?*"

Selfishness is the source of meanness, for his thoughts are on a very mean and insignificant thing, *self.*

To free the mind of worry is to work for others and to enter the larger life of service.

The life immortal is the life which links itself with the universe of God.

In one of the galleries of Europe a party of travelers was standing before a matchless painting by one of the old masters, a painting which had inspired the art and song of centuries.

Amid the hush that always falls in the hour of deep spiritual communion a rude voice was heard, "I have enough of this! Let's go and see the royal stables!"

So it is that the spiritual is dissipated by the sensuous, and men so often harken to the voice which calls them from the noble and the divine and the immortal to the sordid and the earthly and the perishable.

The great life is the life that conserves the spiritual forces.

The conservation of the spiritual is communion with God.

Communion with God is Christianity.

I CANNOT understand why those who have given themselves up to God and His goodness are not always cheerful, for what possible happiness can be equal to that? No accidents or imperfections which may happen ought to have power to trouble them, or to hinder their looking upward.—*St. Francis de Sales.*

THE following circular letter, sent to Italian residents in a certain section of Boston, brought to the priest signing it a visit from one of the Roman brethren, who, remonstrating, made a slightly veiled threat of violence unless such methods were discontinued. And yet we live in the twentieth century! What could be more explicit than the first paragraph, or more satisfactory?

"AGL' ITALIANI DELLA 'FIRST SECTION'

"Questa lettera non è per quegl' italiani che frequentano regolarmente la Chiesa Romana, ma per quelli che non vanno usualmente in nessuna chiesa.

"Noi annunziamo che la chiesa di Santa Maria (che viene chiamata 'Episcopal') vuole dare agl' italiani i Sacramenti della Chiesa, a istruire a loro le fondamentale verite del Evangelo e auitare tutti quelli che hanno volontà a studiare la lingua Inglese e divenire cittadini americani. Il prete ed il personale della Parrocchia di Santa Maria sono qui per auitare in ogni maniera possibile.

"Saremo contenti di avere bambini italiani nella nostra Scuola Domenicale; mandateli alla Chiesa di Santa Maria ogni domenica dopo-pranzo alle ore quattro. Verranno ammaestrati nelle grandi verità della religione Cristiana e della fede Cattolica. Gli adulti sono benvenuti alle nostre funzioni religiose. La Chiesa di Santa Maria non fa pagare niente per occupare posti nella chiesa, per far dire Messe, per funerali o battesimi. I Sacramenti della Chiesa sono gratuiti.

Ogni domenica alle 8.00 A. M., Messa bassa.

Ogni domenica alle 11.00 A. M., Messa cantata.

Ogni domenica alle 7.15 P. M., Vespro.

"La Casa Parrocchiale è situata al No. 185 Webster Street, di faccia al giardinetto pubblico. La Visitatrice della Parrocchi, che parla italiano, sarà sempre pronta a dare aiuti e consigli.

"La Chiesa è aperta tutto il giorno per chiunque vuol entrare e pregare:

"Domenica prossima, 9 Maggio, alle ore 10 della mattina, vi sara una Messa cantata speciale, nella lingua Italiana.

"Devotissimo vostro,

"KENNETH RIPLEY FORBES,

"3 Maggio, 1915. *"Prete della Chiesa di Santa Maria."*

THIS COMES from a Brooklyn reader, as a suggested card to be given to swearers.

"REMEMBER ME

"I, your Uncreated God, call you to remembrance of Me through Jesus Christ, My Son.

"Thou shalt not swear! I will not hold you guiltless if you take My Name in vain! This very night you may stand face to face with Me, your Living God! You, whom My Son, Jesus Christ, bought with His Precious Blood, will answer to Me for every idle word uttered against the Holy One. That Name you defamed on earth will not even tremble on your lips in Paradise. Why? What have you done with it? YOU HAVE EATEN IT TO DAMNATION! You have fed it to your children and children's children. Your low companions were made drunk with it, but your SOUL which hungered for it comes empty and famished to My judgment seat!

"O, My son, stop and think—it is not too late! Come unto Me and say, 'Father, I have sinned against Heaven and earth and am no more worthy to be called Thy son.' I am waiting—Lo! My arms are open wide to receive you. Turn unto Me and I will turn unto you. Remember, O son, thou art ever with Me and all that I have is thine.

"'O go your way into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and speak good of HIS NAME. For the Lord is gracious, His mercy is everlasting, and His truth endureth from generation to generation.'"

HERE IS A BIT of French verse, scribbled in pencil on a scrap of blood-stained paper, found in the hand of a dead

soldier on a French battlefield, and printed in *Excelsior*. There was no way of identifying the poet.

"MAIS ICI

"Un shrapnel m'a touché d'une atteinte mortelle,
Et je gis dans la boue, en attendant la mort.
J'avais revé mourir d'une façon plus belle,
Mais, hélas; autrement en a voulu le sort.
Dans une charge folle, aux regards du soleil,
J'aurais voulu tomber encore ivre de gloire;
Mon sang aurait teinté mon dolman de vermeil,
Et j'aurais vu passer le vent de la victoire.
Pour linceul j'aurais eu mon casque et ma cuirasse,
Et pour 'De Profundis' le galop des coursiers.
Mais ici. . . ."

And with that *mais ici*, he died. May he rest in peace!

HERE IS SURELY a noble utterance, from a recent sermon by the Vicar of Yarmouth, referring to the statement of the British Admiralty that the east coast of England could not be thoroughly protected without disrupting their naval plans:

"This will be a hard saying to some. But, if so, it is because we place an exaggerated value upon life and property. It is an estimate which is not placed upon it by nature or by Providence. Nature is reckless of life and property, and in earthquakes, cyclones, and other outbreaks of natural forces, thousands of lives are lost and incalculable property buried in oblivion. God Himself lays no such stress on the value of life and property; on the contrary He puts all the stress on the soul, on the higher life of man, and on his future destiny. He tells us plainly that the best use we can make of our property is to use it in the service of others, and the best use we can make of our life is to throw it away in the service of men. It is one of the lessons of the war that we should learn to get rid of our exaggerated notions of the value of life and property and to learn to hold them lightly and be ready to sacrifice them, if it be the will of God, for the country and the Empire. If we are not ready to do this we are not worthy of the nation.

"It is our privilege, who live on the East Coast, to be in the firing line, and we should brace ourselves to face the position with a brave heart."

I QUOTE this interesting paragraph from the May, 1915, issue of *St. George's Chronicle*, published by the rector of Sanford, Maine:

"It was my pleasure to have dinner last week at the house of our good parishioners, the Bourisks, and to meet the Most Reverend Germanos, Archbishop of Baalbek. After dinner the Archbishop sang parts of the Communion service in the Syrian language, and during the course of his conversation said that all his people had been instructed by him to attend our church for services and ministrations of the Sacraments."

A LADY of Philadelphia sends me, as a mortuary curiosity, this exact transcript of the inscription on the four sides of a monument in a western cemetery. After nearly fifty years, no one's feelings will be hurt, I think, by reprinting it:

"—— —— —— was born 22 of February 1817, in N. Carolina, was married 27 of November 1838 in Ala., and died on June 10th 1868, in —— while he was residing in his own beautiful home on —— Street.

"He suffered pneumonia and his tranquil spirit passed lovingly from earth, leaving the lovely smile of peace impressed, as in repose upon his noble face."

"Let us contemplate some of his last sacred words upon eternal life. His physician remarked, Oh, Col. now I realize that I am treating a great man.

"Then as a statesman and lawyer, who has attained the highest standard of this earth's excellency, he replied, But Doctor, now, I realize the great power of God, and the weakness of man. Again he said, My wife, do not repine, you will not be far behind, this is not any separation. It cannot be. It is impossible for it is all of vast Eternity, and time, time for ever and ever, which remains to us. My wife, think of your Mother in Heaven, how exquisite are the fruits she brings me and how she welcomes me, to the innocent society of little children; Oh! my wife, it cannot be that this is the end of all life."

TO "DO ALL things in the name of Jesus" is the lesson of a life; do not be angry with yourselves, nor despair of ever learning it, because thou art slow to learn the first few syllables. When thou hast learnt to do all things to Jesus, it will shed pleasure over all dull things, softness over all hard things, peace over all trial and woe and suspense. Then will life be glad, when thou livest to Jesus; and how sweet death, to die in Jesus; with Him, and in Him, to live for evermore.—*Pusey.*

CRITICISM OF THE ARCHBISHOP'S "STATEMENT"

Bishops of Oxford and London Take Issue with the Primate

HISTORIC PULPIT FOR LINCOLN MINSTER

The Living Church News Bureau
London, May 14, 1915

AS was to be expected, the Archbishop of Canterbury's statement or pronouncement—or whatever it may be more correctly termed—on the grave issues raised by the action of the Bishops of Mombasa and Uganda at the Kikuyu Conference, has left the matter as far from settlement as before. The conclusions arrived at by the Archbishop, based on the advice of the Central Consultative Committee of the Lambeth Conference, and which are so utterly subversive of the very foundations of the Church's sacred belief and polity and traditional practice, have rather tended indeed to increase the apprehension as well as exacerbate the feeling of believing and practising Catholics amongst the clergy and laity.

A correspondence on the Archbishop's attitude towards "Kikuyu" has taken place between the Principal of Pusey House, Oxford, and the Bishop of Oxford. The Rev. Dr. Darwell Stone ventured, he said, to write to the Bishop about the "grave distress and perplexity and alarm, which, as he heard from many, had been caused by the Archbishop's statement in regard to questions arising out of the Kikuyu controversy. One part of this feeling seemed due to what was, in his opinion, a mistake—namely, a view that said statement must be regarded as a "Metropolitical utterance" of such a character as would bind the Province of Canterbury and the faithful therein. But apart from that, the disquietude to which he referred was occasioned by the fear that harm might ensue from the opinions expressed by the Archbishop on pages 24 to 28 of his statement. To Dr. Stone, as to others, those pages appeared to contain a "serious misunderstanding" of the Rubric in the Order of Confirmation; and the Archbishop seemed to ignore the very important facts that the objection to members of Protestant denominations being invited to receive Holy Communion in the Church "rests not only on this Rubric, but also on their position in bodies separated from the Church," and that a like objection might be made to ministers of such denominations being allowed to preach in the Church. He believed that there were many to whom some guidance from the Bishop would be welcome and of great help.

Subjoined is the Bishop of Oxford's notable reply to the Principal of Pusey House:

"CUDDESDON, May 3, 1915.

"MY DEAR PRINCIPAL:

"I cannot say that I am surprised at the contents of the Archbishop's opinion. I recognize how nearly it coincides with the opinion of the Advisory Council, which represents, no doubt, a very large body of opinion in the Anglican Communion. I recognize also that it restrains very effectively the course of action proposed or encouraged at the Kikuyu Conference in many respects.

"At the same time I am bound to acknowledge that I am no more satisfied than you are with the interpretation which the Archbishop puts upon the Rubric about Confirmation and with other portions of his opinion, not least with what seem (to me) to be the underlying principles of the opinion. My own correspondence shows that it is causing serious disquiet of mind to many people. And the moment at which it appears constitutes a special difficulty. People are afraid to compromise their principles by silence, and yet are unwilling to raise a public agitation at this moment when the minds of men are preoccupied with the grave anxieties of the war, when we cannot get full attention given to any other subject, and when all men are asking that the Church, no less than the State, should exhibit the utmost unanimity. My own opinion is that it will suffice to give public intimation that in certain particulars we cannot accept the opinion, and defer any further action till after the war. Any considered utterance of such a man as the Archbishop, one of the very greatest and best of living Englishmen, has serious importance; but we must not exaggerate the formal and official importance of the opinion.

"The African dioceses directly concerned, belonging to no Province, are in a very anomalous condition, and are subject to the Archbishop in a relationship which it is very hard to define. It seems to me that those among the Bishops directly affected by this opinion who agree with us would do right to register a protest, and express their intention of bringing the question before the Lambeth Conference. I think that a new situation would be created for them if the Lambeth Conference were formally to endorse the opinion of the Archbishop, but at least until such an endorsement were given I think that the protest would suffice. As regards ourselves, I think

that the case is even plainer. These dioceses do not belong to our Province, and it is not as Metropolitan of the Province that the Archbishop has spoken.

"I think that it is my duty as a Bishop of the Anglican Communion to reassert what is the plain and, I believe, the true meaning of the Rubric about Confirmation, and I shall hope later on to take some opportunity of explaining at greater length to my diocese why I cannot accept either the principles which seem to me to underly the Archbishop's opinion, or his particular decision on Confirmation, and on one other point. Meanwhile it is quite plain to me that the opinion of the Archbishop does not bind us, and is not intended to refer to us. The authority which is over us is that of the Bishops of the Province, with the Archbishop at their head, and not that of the Archbishop acting apart. I am, yours very truly,

C. OXON."

The Bishop of London, in his Diocesan Conference address, had also something to say about the statement which the Archbishop has issued to reassure those from whom he had received letters of distress.

In the first place, the Bishop pointed out, the statement was a statement and nothing more. It was issued, not by the Archbishop as Metropolitan of the Province of Canterbury, but as the Archbishop to whom "these isolated dioceses, until they are formed into a Province of their own," go for guidance and direction. The statement had not in any way been communicated to him officially by the Archbishop, and it had no direct bearing upon the diocese of London. "We shall still live," said the Bishop, " 'as we have aforetime,' on terms of more than charity, of affectionate mutual respect, with all Christians who live in this diocese, and worship God in ways different from our own, but they will not be asked to occupy our pulpits any more than they have been of old, nor shall we expect to be asked to occupy theirs. Friendly intercourse is one thing, official responsibility for teaching is quite another."

So again with Confirmation, continued the Bishop, there would be no change in the rules which hold good in the diocese of London in regard to it:

"We believe, as I think the Consultative Committee point out, that Confirmation conveys a 'falling of the Holy Ghost,' which prepares the soul for the further gift received in the Holy Communion.

"Confirmation is not, therefore, only a test of fitness, as it is too often considered in discussions on the subject, but a means of producing that fitness which cannot normally be laid aside. The case of Cornelius receiving the gift of the Holy Ghost before he was baptized shows that God will not allow Himself to be tied by His own ordinances, and therefore the Church has always recognized that 'those ready and desirous to be confirmed' may be received to the Holy Communion before they are actually confirmed, but it is probably true that laxer practices which can be undoubtedly shown to have grown up in our Church have grown up when the current view of Confirmation was rather 'a renewing of Baptismal vows' than a 'falling of the Holy Ghost.'"

In conclusion, the Bishop said that, while he hoped to have the opportunity of brotherly talk with those whose consciences were oppressed by what had taken place, officially he had no ruling of his own to make upon a statement which did not directly affect the diocese of London, and he was glad of this.

Memorial Service for Canadian Soldiers

At the "memorial service" in St. Paul's last night for the Canadian soldiers, officers, and men, who have fallen in the war, the great Cathedral church was full of people. Many soldiers who had been wounded were present. The Bishop of London in his address quoted the Canadian record officer's fine descriptive account of the five days and nights of fighting near Ypres, and read the names of the regiments and of their officers who had acquitted themselves with such great valor.

Historic Pulpit for Lincoln

The pulpit presented to Lincoln Minster by Mr. A. C. Benson in memory of his father, who was chancellor of Lincoln from 1873 to 1877, and which has been erected on the south side of the nave, has (says the *Lincoln Diocesan Magazine*) a curious history. It was formerly in the Church of St. Mary, Rotterdam, which was built in the reign of Queen Anne as a place of worship for the English colony in that Dutch seaport, and now recently pulled down. Its design is traditionally ascribed to Sir Christopher Wren (the architect of St. Paul's). The organ case has been presented to the Memorial Hall at Eton. The rest of the woodwork was purchased by Mr. A. C. Benson, who gave the altar rails to St. Giles' Church, Cambridge, and the reredos, with its pediment and fine carved columns, to Selwyn College, Cambridge. The pulpit has now found a grand home in the Cathedral at Lincoln. It is a very fine example of contemporary craftsmanship, and the great sounding board as well as the beautiful staircase are striking features of the design.

The Zanzibar Excommunication

At a well attended meeting of the clergy of the Rural Deanery of Hereford, the other day, a resolution was proposed in favor of appealing to the Archbishop of Canterbury to express disapproval of the action taken by the Bishop of Zanzibar against the Bishop of Hereford. By a large majority, however, the previous question was carried. Both the proposer and the Rural Dean have been chaplains of the Bishop of the diocese.

Burglars in Piccadilly

A burglar or gang of burglars recently spent a night in St. Peter's Church, Great Windmill street (just out of Piccadilly Circus). The curious point was, it appears, that the burglar or burglars took from the wall of the sacristy a portrait of the Bishop of London, and placed it on the chimneypiece, and apparently spent the greater part of the night before a grate fire gazing on the Bishop's likeness.

The following I cull from the *Guardian* of May 6th, in its Literary Notes:

"From Messrs. Mowbray and the Young Churchman Company of Milwaukee comes a new edition of George Herbert's *Priest to the Temple* (2s. net). It is edited with an Introduction and Notes by the late Bishop of North Carolina, Dr. Joseph Blount Cheshire. The Introduction is charming, and we may well wonder with the Bishop why this delightful little book should be so little known and used. No doubt it is more familiar in England than in America; nevertheless English Bishops might well imitate Dr. Cheshire and give a copy of it to men whom they ordain to rural cures."

J. G. HALL.

A LETTER FROM THE ARCHBISHOPS

THE Archbishops of Canterbury and York have united in a "war-time pastoral," which is to be read in all the churches on Sunday, June 6th. The text of the letter, for which we are indebted to the New York *Times,* is as follows:

"After ten months of war we see more clearly than at first the greatness and severity of the ordeal which is putting the spirit of our nation to the test.

"The spirit arrayed against us threatens the very foundation of civilized order in Christendom. It wields an immense and ruthless power. It can only be decisively rolled back if we, for our part, concentrate the whole strength of body, mind, and soul which our nation and our empire holds.

"We solemnly call on all members of the Church and urge upon all fellow-citizens to meet, with glad and unstinted response, whatever demands of service or sacrifice the Government decides to make. The great war, righteously waged, calls out that spirit of willing sacrifice with a plainness and intensity which nothing can rival. On behalf of righteousness and in our country's cause, there is nothing too dear or too sacred to be offered. God has so taught us. Let us obey by what we give and by what we are. May His will be done."

THE COMING TEMPLE OF CHRISTIANITY

[FROM THE CONVOCATION ADDRESS OF THE BISHOP OF IDAHO]

PERHAPS when this immense temple that modern civilization has erected in its worship of materialism has been demolished by the fierce and mighty power of the blind giant of brutal force; when not one stone is left upon another, but all that has been gathered together by selfishness and greed and injustice shall, like some mighty Egyptian temple, lie on the plains of time broken with prostrate columns and idols; then will there arise the Temple of Christianity, of beautiful proportions; a building whose columns and arches shall embody the teachings of Jesus Christ, and whose mighty towers of faith shall point towards the Eternal Father. In such a temple, dedicated to truth and peace, the nations believing in the God Man Jesus Christ and fulfilling in their national and individual lives the precepts of the Kingdom of God, will realize the brotherhood of mankind and fulfil the age-long dream of universal peace. Thus I believe that out of this great war will come a clearing of the atmosphere, an awakening of the nations to the fact that they have been building a modern Babel to reach up to heaven by human power; and at the very time when they thought their work well done there has been a confusion of tongues and a strife, casting down the tower of their building; and now men are beginning to turn to God with deep heart-searchings. They are realizing that life that ignores the Eternal must end in confusion, disappointment, and failure; that success apart from spiritual character is vain. As they read history, as they study human affairs, even worldly men and women are awakening to the fact that nowhere else can the words of Eternal life be found, save in Christianity, and that true peace must come through submission to the Prince of Peace.

INTERCESSORY PRAYER might be defined as loving our neighbor on our knees.—*Bishop Brent.*

NEW YORK CHURCH CONSECRATED

Joyful Occasion at Chapel of the Intercession

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church
11 West 45th St.
New York, May 31, 1915

ON Tuesday in Whitsun-week, May 25th, the magnificent chapel of the Intercession, Trinity parish, built at the southwest corner of Broadway and One Hundred and Fifty-fifth street, was consecrated by the Bishop of New York.

Promptly at 10:30 the great procession moved from the adjoining parish house into One Hundred and Fifty-fifth street in the following order:

Police Escort
Banner
Sextons of Trinity Parish
Cross of the Chapel
Choir of the Chapel
Organist of the Chapel
Organists of Trinity Parish
Banner
Architects
Lay Officials of the Diocese of New York
Lay Representatives of Neighboring Colleges, Museums, and Institutions of Learning
Vestry of Trinity Church
Cross
Visiting Clergy
Clergy of the Diocese of New York
Archdeacon of New York
Dean and Clergy of the Cathedral Church of St. John the Divine
Ceremonarius
Cross
Clergy of Trinity Parish
Vicar of the Chapel of the Intercession
Acolytes
Rector of Trinity Parish
Cross
Visiting Bishops
Bishop Suffragan of New York
Bishop of New York

The head of the procession arriving at the main door on Broadway, the column halted and after "right and left face," the counter march was begun, Bishop Greer leading.

The presentation of the key took place at the door of the church. Bertram G. Goodhue, the architect, handed the key to a representative of Trinity parish, who presented it to Bishop Greer.

The prescribed Form of Consecration was said by the Diocesan; the Sentence of Consecration was read by the Rev. Dr. Milo H. Gates, vicar of the Chapel of the Intercession.

In the Communion service Bishop Greer was the celebrant; Dr. Geer, vicar of St. Paul's chapel, and Dr. Gates, reading the Epistle and the Gospel.

The Rev. Dr. William T. Manning, rector of Trinity parish, made an address after the Nicene Creed had been recited. In it he expressed the joy in having so great a company of visiting Bishops, clergy, and lay people. He paid high compliment to the vicar and his curates for the splendid work they had done in building up such a great congregation—one which necessitated the building of what, considering this country alone, may be said to be "an incomparable group of buildings."

After the singing of Hymn 490, Bishop Greer preached from the sixth verse of the ninety-sixth Psalm: "Strength and beauty are in his sanctuary." His theme was Worship at the Sanctuary, such as would develop a civilization that could not be crushed by material agencies or corrupted by prosperity.

The new church was begun October 24, 1912, and was opened for worship on New Year's Day, 1914. The buildings and equipment, without the ground, cost a little more than a half million dollars.

Mr. Wilfrid E. Anthony has assisted Mr. Goodhue in matters ecclesiological. The building will seat about 1,200 persons. There is a modern organ of superb voicing which cost about $25,000. The outer walls of the church are constructed of New York ledge stone with Bedford limestone trimmings. A good description of the style is "American adaptation of decorated Gothic." The woodwork in the interior is of oak, which has been treated by a secret process in which neither wax nor varnish is used. The effect is striking and most pleasing.

The interior of the roof is of Norfolk pattern. The hammer beam truss ends contain the blazon of the metropolitical sees. The roof is decorated after the medieval manner, azure blue, red, gold, black, and white being used on all the beams, trusses, and purlins.

The pavement of the nave alleys is made of irregular flags; that in the choir and presbytery is a combination of marble and tiles.

The Lady chapel on the south of the choir will seat about fifty persons. There is a generous use of emblems of the Blessed Virgin and other women saints in the decoration. The triptych over the altar was painted by the American religious painter, Taber Sears, who was present at the consecration service. From left to right the subjects in the three panels are: The Magi; The Nativity; St. Joseph. It is noticeable that no gradines are on this altar, nor on the high altar, primitive and medieval practice being strictly followed. The windows of the church are very effective; one is astonished to learn that they are of American glass and are regarded as temporary.

The most important thing in the church from all points of view is the high altar. It is the most unique thing of its kind in America if not in all the world over. Dr. Gates has for years been gathering, from all parts of the world, stones representing places of special interest to Christians. There are 106 stones in all, and each stone has been most carefully authenticated. The stones are assembled and held in place by a bronze vine springing from a central stem somewhat in the fashion of the traditional "Jesse tree." In setting them provision has been made for a memorial "to the unknown saints" by an inscription on the central stone. Among the stones are those from Solomon's Quarries, Jerusalem; Old Temple Wall, Jerusalem (the Wailing Place of the Jews); Bethlehem, traditional Field of Boaz; Mount of Olives; Jordan Pebble; Mount Sinai; Mount Hermon; Capernaum (from old Synagogue); Tyre; Mars Hill; the Fountain of the Apostles near Bethany; piece of marble from Jericho; piece from wall of the early Christian church, Sardis; Askalon; Gates of Gaza; Mt. Gerizim; Joppa; Jericho; Lake of Galilee; Nazareth; the House of the Passover; Mount Scopus; Calvary; Garden Tomb; Old City Wall of Jerusalem; Roman brick from St. Martin's, Canterbury; stone from Cathedral, Canterbury; stone from St. Augustine's Abbey, Canterbury; and many others.

Illustrations of the church will be shown next week.

The congregation of the Intercession was founded in 1846, in a neighborhood of which the house of Audubon, the naturalist, was the centre. Audubon was much interested in the founding of the new church, which was housed in a building at One Hundred and Forty-fifth street and Tenth—now Amsterdam—avenue. Later the church erected a home at Broadway and One Hundred and Fifty-eighth street, in 1872, where it remained until it moved to the present church. The first church was consecrated on June 25, 1847, by Bishop Whittingham of Maryland. The most important event in the recent past was the union of the Intercession with Trinity parish. This was accomplished on June 17, 1908.

Bishop Whitehead of Pittsburgh and seventy-five clergy of the diocese, outside of Trinity parish, were visitors at the service.

Afterward luncheon was served by ladies of the congregation to a great company of clergy and people. It was a beautiful, bright May day, and one long to be remembered.

Lusitania Memorial Service

Memorial services were held on Whitsunday at the Cathedral of St. John the Divine for those who lost their lives when the *Lusitania* was sunk. More than 1,500 persons attended the service. Dean Grosvenor delivered a striking address on the occasion.

Dedication of Chapel at Hope Farm

On Thursday, May 20th, the Bishop of New York dedicated the new chapel of The Child at Hope Farm. Dr. Greer also made an address to the large number of managers and friends present on this auspicious occasion. The chapel will seat 350 and is beautifully located. It has an imposing entrance tower and is built after the old English Gothic. St. Elizabeth's Guild of St. Agnes' chapel, Trinity parish, generously provided the furnishings.

Hope Farm, Verbank, Dutchess county, N. Y., was founded in 1906 by the personal efforts of Bishop Greer, its president. Up to that time there was no place for the care of children committed by the Children's Court except Roman Catholic institutions, and these were seriously overcrowded. This new protectory has a number of buildings on a farm of five hundred acres, and the aspect is that of a rural community. Old-fashioned "institution methods" have given place to the "cottage plan." Each cottage is a *home* for sixteen to sixty children. At present there are 180 children—boys and girls—aged from three to eighteen years, most of them from the tenement districts of New York City.

The Rev. Thomas R. Hazzard is the efficient superintendent of Hope Farm, and has amply demonstrated the worth of the institution and its success in developing well-rounded Christian lives. "The Church does effective work in the religious life here because the children are under its care all the time." A number of the children committed to Hope Farm are classed as non-delinquent—cases of improper guardianship, children having no home or homes that are worse than none. To all the young people at Hope Farm the Church proves herself to be in name and in fact their *Alma Mater*.

Consecration of Christ Church, Patterson

On Sunday, May 16th, Bishop Greer consecrated the new building for Christ Church, Patterson, N. Y., erected to take the place of the edifice destroyed by fire some time ago. The Bishop also confirmed five persons and celebrated the Holy Communion, and addressed the newly-confirmed members of the parish. The Rev. William H. Meldrum, rector, assisted in the services.

St. Luke's Hospital will receive $10,000 and the Church of the Incarnation, New York City, will receive $10,000, bequeathed by Waldron Post Brown, who died May 15th last.

SEARCH FOR UNATTACHED CHURCHMEN IN BOSTON

Thorough Canvass to be Made of Dorchester District

OTHER NEWS OF CITY AND DIOCESE

The Living Church News Bureau
Boston, May 31, 1915

THE archdeaconry of Boston has just started a new and promising work in the Dorchester district. With the cordial coöperation of all the clergy concerned, a systematic visitation of the district is being carried out to discover unattached Church people, and a special effort is made to reach the children. If near a church they will be urged to attend its Sunday school. The district is so large, however, that it is planned to start several Sunday schools in parts remote from any of the churches, and these schools will have teachers from the parishes, and serve as parochial outposts. Seeing how easy it is for people to get "unattached," in these days of frequent changes of residence, this work is most important.

Armenian Churches

For some years a friendly relationship has existed between the Church of the Advent and the Armenian colony. Under Bishop Seropian, the Armenians hold frequent services in the Advent, often filling it to its capacity. Their service begins about one o'clock and lasts from two to three hours. Whitsunday afternoon they had a Solemn Mass of Requiem for the Rev. Sarkis Tashjian, 80 years old, who has been one of Bishop Seropian's chief assistants. A very elaborate ceremonial was followed which seemed very quaint to outsiders. It gave one a realization of how cosmopolitan our city is, to step in from the Sunday quiet of Brimmer street and look on at the Oriental group of the funeral service.

Death of Boston Churchman

On Whitsun-Monday there passed to his rest J. Edward Grieves, a most faithful communicant of the Advent. His career had been one of singular devotion. His record is one that is probably unique in America. In 1861—fifty-four years ago—at the age of twelve, he became a member of the Advent choir. The church was then on Green street, and the choir was not yet vested. From then until the Requiem for the *Lusitania* victims, May 14th, Mr. Grieves sang in the choir, without any intermission, as his voice did not break when it changed. From Green street to Brimmer street, from 1861 to 1915—that is a long time, and when all the changes are considered it hardly seems possible that one could have been a chorister throughout.

The funeral was held at the Advent on Wednesday, the 26th. May he rest in peace and may light perpetual shine upon him!

Clerical Changes

Two parishes are about to have new priests; the Rev. Charles H. McCurdy coming to be vicar of Grace Church, South Boston, from St. John's, Detroit; and the Rev. Percy Barnes, Ph.D., coming to be rector of St. Thomas', Somerville, from Essex, Conn.

The Rev. Reuben Kidner of Trinity Church, Boston, who has recently undergone an operation, is making an excellent recovery and expects soon to be at home again.

The summer preacher at the Cathedral will be the Rev. Edward T. Sullivan. He will preach Sunday mornings and afternoons from mid-July to mid-September.

J. H. CABOT.

THE CHRIST CHILD

I was a Child, that you
Might learn from Me,
From My life, pure and true,
God's child to be.
I, as a servant, learned
Obedience due:
My daily bread I earned,
You must work, too.
Learn from Me, learn the Truth,
Growing in Grace;
Love, as I loved in youth,
God's Holy Place.

You, child, must bear your cross;
Soon there must be
Sorrow, and pain, and loss;
Share them with Me:
Come, tell Me all thy woe,
When thou art sad,
And, in thy gladness, know
I, too, am glad.
Fear not, for I am nigh;
Asking My aid,
Faith hears My voice, "'Tis I,
Be not afraid!"

—*Dean Hole.*

DEATH OF DEAN GROTON

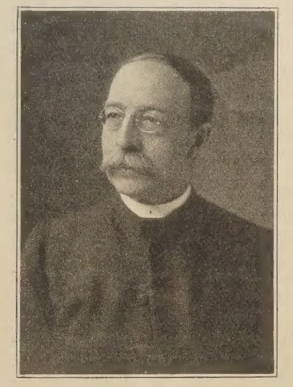
Philadelphia Mourns One of Her Leading Priests

OTHER NEWS OF THE CITY

The Living Church News Bureau
Philadelphia, May 31, 1915

THE Church in Philadelphia was shocked to learn on Tuesday, May 24th, of the death of the Very Rev. William Mansfield Groton, D.D., Dean of the Philadelphia Divinity School. The Dean had been suffering from an heart weakness for some weeks, and on Tuesday was somewhat worse, but not believed to be seriously ill. Until two days before his death he attended all his classes and lectures. About six o'clock, while sitting in a chair, he suddenly expired.

Dr. Groton came to Philadelphia Divinity School in 1898 to take the chair of Systematic Divinity and in 1900 was elected Dean. The school has moved forward with wonderful success under his administration. All the departments have been strengthened; thus attracting a large number of students. The relations between the school and the University of Pennsylvania have been made more cordial and closer, so that students in one freely take courses in the other, and the school, already a considerable factor in the educational life of the Church, has become one of the most important institutions for preparing men for the ministry. Dean Groton had many plans for the further improvement of the location and work of the school which he had hoped to work out in the near future. He was born in Waldoboro, Maine, on November 28, 1850. He was graduated from Phillips Academy; from Harvard in 1873, and from the Philadelphia Divinity School three years later. He received his degree of S.T.D. from the University of Pennsylvania in 1903.



THE LATE DEAN GROTON

The clerical life of Dr. Groton began in St. Ann's Church, Lincoln, Mass., in 1876. In 1878 he went to St. Stephens, New Brunswick, where he remained until 1881. Until 1898 he was in charge of Christ Church, Westerly, R. I., after which he came to the Divinity School. In 1895, 1898, and 1907 he was a deputy to the General Convention from this diocese; from 1898 to 1907 a member of the Standing Committee. In 1912 he was the lecturer on the Bohlen Foundation.

Dr. Groton was a member of the American Economic Association, American Oriental Society, Civil Service Reform Association, Philadelphia Library Association, and the Social Service Commission of Philadelphia. He has written two books which have gained widespread attention. They are *Christian Eucharist and Pagan Cults* and *Mysteries of Religion*. The latter has been given a place in Hastings' *Dictionary of the Apostolic Age*.

The burial service took place in Holy Trinity Church on Thursday morning at 11:30 o'clock; the service being read by Dr. Perry and Bishop Rhinelander and the lessons by Dr. Heffern. Bishop Talbot, of the diocese of Bethlehem, was also in the chancel. The Joint Boards of the Divinity School, the student body, and the clergy of the diocese attended the service and occupied seats in the nave of the church. Students from the Divinity School acted as pall bearers. The body was taken to Westerly, R. I.

The commencement exercises and jubilee supper will take place on Thursday, June 3rd, as announced. The sons of Dr. Groton have expressed a wish that no changes be made.

Social Service Commission

The Social Service Commission of the diocese has reorganized for the year, reëlecting the chairman and the Rev. Edwin S. Lane as secretary. Dr. Burton Chance and the Rev. F. Charles Stone are the new members of the commission. The first meeting of the commission for the year was attended by the Bishop and Mr. Harry Phillips, who is to represent the commission in the great northeastern industrial district of Kensington. Practically all the members of the commission were present and new work of great importance was discussed and authorized. A touching tribute to the work of the late Dean Groton, who has been a member of the commission from the beginning, was made and a formal minute prepared.

THOUGHT alone is eternal.—*Owen Meredith.*

CONVENTION WEEK IN CHICAGO

Woman's Auxiliary and Church Club Dinner

OTHER NEWS OF CITY AND DIOCESE

The Living Church News Bureau
Chicago, May 31, 1915

CONVENTION week was attended as usual by the subordinate but highly important meetings usually timed for the same week—the annual meeting of the Woman's Auxiliary and the Convention dinner of the Church Club. Both of these were remarkably successful this year and the attendance at both was very large. [The report of the Convention will be found on another page.]

The thirty-first annual meeting of the Chicago branch of the Woman's Auxiliary was held on Thursday, May 27th, at St. Mark's Church, Evanston. There was a celebration of the Holy Communion at 10 o'clock, the Bishop being the celebrant. The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, was the preacher. The total attendance during the day was nearly eight hundred. The president, Mrs. H. B. Butler, announced that the amount of the United Offering was $1,719.60. Mrs. Robert Lawrence told in a very touching way the story of the gift of $65,000 by the Wells family to the Church Home for the Aged. She said that it had come as an answer to the prayers of the members of the Auxiliary and others the world over. The annual address of the president was then given in which she spoke of the steady growth and development of the work during the past year, mentioning the formation of the Young Woman's Auxiliary, the increasing interest in Mission Study, a house-to-house distribution of United Offering boxes in one parish, and more than 200 visits made by officers and members of the visiting committee. She closed with an appeal to the women to make the Auxiliary a spiritual force that shall be felt in the Church and in the world.

Annual Meeting of Auxiliary

The closing address was made by Bishop Anderson. He praised the work of the Auxiliary, and congratulated the branch on the excellent leadership of its president. He referred to the summer conferences on education and Church unity which some of the members were to attend, and asked that they go not only to get something, but to give something, and to take the opportunity of emphasizing the things that differentiate them from other Christians. He spoke of the many schemes for Church Unity, all of which indicated a yearning for organic unity. Some of these coöperative movements were beneficial, others were disappointing because they lacked coördination. To have unity, men must first be convicted of sin, and they must always recognize the great central facts of the Faith. The Bishop explained the Cathedral idea and commended it to those present. In speaking of methods of work, he said that it was time to call a halt to the making of more institutions, and to give heed to strengthening the existing ones by contributing to the endowment funds of such institutions as City Missions, the Western Theological Seminary, and the Cathedral. He congratulated the Auxiliary for its "usual extraordinary" annual record. The awarding of medals for prize scrap-books was made as follows: Gold medal to the Junior branch of St. Bartholomew's, Englewood; silver medal to the Junior branch of the Church of the Transfiguration; honorable mention was made of the branches at Emmanuel Church, La Grange, and the Church of the Holy Communion, Maywood; the president's prize was given to the branch at St. Mark's Church, Evanston.

The election of officers resulted as follows: President, Mrs. Hermon B. Butler; vice-presidents, Mrs. Greely, Mrs. Joseph Otis, Mrs. Robert Lawrence; corresponding secretary, Mrs. McDermid; assistant corresponding secretary, Mrs. E. P. Bailey; recording secretary, Miss M. Field; educational secretary, Miss C. Griswold.

The president announced that the annual day of prayer would be held on September 29th, the feast of St. Michael and All Angels.

The annual convention dinner of the Church Club was held at the Auditorium Hotel on Thursday evening, May 25th, and was attended by nearly three hundred. Mr. George Higginson, Jr., president of the club, introduced the speakers. These were the Rev. Canon Moore, on "Work in the Northern Deanery"; the Rev. Frederick Fleming, on "Work in the Southern Deanery"; the Rev. F. E. Wilson, on "Sunday School Work"; Dr. Robert Lawrence, on "The Church Home for the Aged"; Mr. Courtenay Barber, on "Men's Work." At the close of the evening, the president of the club, on behalf of a special committee, presented Bishop Anderson with a check for nearly $1,300 for his personal use in commemoration of the fifteenth anniversary of his elevation to the episcopate, which occurred on February 24th, and as an expression of the affection, devotion, and loyalty of the diocese. The Bishop was much touched by the gift, and in his reply commended the work which the laity had done, and urged greater coöperation for them. He again emphasized the need of laying a strong spiritual foundation for all their work.

Dinner of Church Club

During the evening a collection of ten Peace songs was sung by the guests with a wonderful effect. The singing was led by Mr. A. S. Hibbard, who has written the words of some of the songs which have been chosen for "universal use by all breeds and nativities by the National Choral Peace Jubilee Committee."

The second regular meeting of the Fox River Valley Sunday School Institute was held at the Church of the Redeemer, Elgin, Sunday afternoon and evening. There were nearly one hundred teachers and officers present. Mr. F. D. Hoag spoke on "Business Methods in the Sunday School." In the evening the Rev. Charles H. Young spoke on "The Responsibility of Parents in Religious Education." The officers elected for the year were: Rev. Canon Moore, president, and Mr. Victor Hoag, secretary. It is held that this is the first and only rural institute in the American Church.

Sunday School Institute

By the will of Mr. George G. Wilcox, who died suddenly at his home in Evanston, St. Luke's parish (Rev. George Craig Stewart, D.D., rector) receives the sum of $30,000. Of this amount $20,000 is constituted a trust fund, the interest of which is to be used to maintain the Lady Chapel given by Mr. and Mrs. Wilcox some years ago as a memorial to their son Gaylord at a cost of $42,000; and $10,000 is left to the vestry to be used at their discretion for any purpose to which they see fit to devote it.

Bequest to St. Luke's, Evanston

The commencement of Waterman Hall, Sycamore, will occur on Tuesday, June 8th. Fifteen graduates will be given their diplomas. The Rev. Arthur Rogers, D.D., rector of St. Mark's Church, Evanston, will make an address to the graduating class.

Commencement at Waterman Hall

The children of St. Mary's Home gave a charming little operetta on Saturday afternoon and evening, May 22nd, for the benefit of the new domestic science school. The music was composed by Miss Ruth Bagley of Oak Park, and Mother Goose characters were cleverly woven into an amusing little play which was beautifully acted and sung by the children under Miss Bagley's direction. The entertainment was well attended both morning and evening. The Sisters hope to have it repeated at Kenosha.

An Operetta at St. Mary's Home

H. B. GWYN.

CENTRAL NEW YORK ELECTS COADJUTOR

THE chief interest of the convention in Central New York centered in the election of a Bishop Coadjutor. Over a month ago Bishop Olmsted had made known his desire for a Coadjutor, and in his address at the opening of the convention in Grace Church, Utica, he emphasized the need of an immediate election. Nominations were made by an informal ballot on Tuesday evening, and the election was made a special order of business for Wednesday morning directly after the celebration of the Holy Communion.

On the fourth ballot the Rev. Charles Fiske, D.D., rector of St. Michael and All Angels' Church, Baltimore, Md., was elected by a substantial majority. The ballots were as follows:

	FIRST BALLOT		SECOND BALLOT		THIRD BALLOT		FOURTH BALLOT	
	CL.	LAY	CL.	LAY	CL.	LAY	CL.	LAY
Rev. Charles Fiske, D.D.	21	10	27	16	34	26	51	35
Rev. A. R. B. Hegeman, D.D.	13	9	14	10	12	10	9	7
Rev. H. G. Coddington, D.D.	12	11	13	13	14	8	10	9
Rev. J. R. Harding, D.D.	8	3	7	4	4	3	3	2
Rev. G. C. Stewart	7	5	8	2	6	2	..	..
Rev. E. H. Coley, D.D.	5	9	6	8	7	9	3	5
Rev. W. C. Hicks, D.D.	3	1	1	..	..	..	..	..
Rev. F. S. White	2	2	..	..	..	..	..	..
Rt. Rev. S. M. Griswold, D.D.	2	1	1	1	..	..	..	..
Rev. Karl Schwartz, Ph.D.	2	..	..	..	..	..	..	..
Rev. F. S. Eason	1	1	..	..	..	..	..	..
Rev. C. F. J. Wrigley, D.D.	1	..	..	1	..	..	..	..
Rev. Prescott Evarts	1	1	1	1	..	..	..	..
Rev. S. B. Blunt, D.D.	..	1	..	..	..	..	..	..
Rev. H. E. Hubbard	..	1	..	..	..	..	..	..
Rev. E. S. Pearce	..	1	..	..	..	..	..	..
Rt. Rev. H. S. Longley, D.D.	..	1	..	..	..	..	..	..
Rev. Octavius Applegate, D.D.	..	..	1	..	..	..	..	..
Rev. C. C. Edmunds, D.D.	..	..	..	..	1	..	1	..

The Bishop Coadjutor-elect of Central New York, the Rev. Charles Fiske, D.D., was born March 16, 1868, at New Brunswick, N. J. After preliminary schooling he studied law and was also engaged in newspaper work on the New York *Times* and on the *Sun*. He was confirmed by Bishop Scarborough in 1889, and then determined to study for the ministry. Entering St. Stephen's College, he was graduated in 1893 and afterward at the General Theological Seminary in 1896. His degree of B.D. was received from the latter, and that of D.D. from the former institution. He was ordained deacon in 1896 and priest in 1897 by Bishop Scarborough. Dr. Fiske was a member of the staff of the New Jersey Associate Mission, 1896-97, then assistant for a year at Mt. Calvary, Baltimore. From that city he went to Philadelphia as rector of the Church of the Transfiguration, after which, for seven years, he was at Westfield and at Somerville, N. J., then rector of St. John's Church, Norristown, Pa. After a year in the latter position he entered upon the rectorship of St. Michael and All Angels', Baltimore, his present position, in January, 1910. Among the material accomplishments of his ministry, at Westfield he enlarged the church

and built the chancel. At his present parish in Baltimore he has paid off the debt, and the church has been consecrated, while some $25,000 have been spent in improvements, including handsome stained glass windows. The congregations have also greatly increased, 664 persons have been confirmed at the church and the chapel, and the church has been tied up more thoroughly to the community life. Dr. Fiske is a member of the diocesan Social Service Commission, a deputy to General Convention, and a member of the Joint Commission on Social Service. He declined a call to St. Mark's Church, Evanston, Ill., in 1912, and an election as Bishop Coadjutor of Dallas in 1913.

Dr. Fiske married Miss Bessie Curlett Crampton of Baltimore in 1901. He is author of a well-known and very useful book, *The Religion of the Incarnation,* and of various pamphlets and newspaper articles. Dr. Fiske is also a valued editorial associate of THE LIVING CHURCH.

Bishop Olmsted has assigned to the Coadjutor the care and charge of all work that is distinctly missionary, the visitation for confirmation of all the churches that are assisted from the missionary funds and the selection, with his approval, of the clergy who shall officiate in them. The Coadjutor is to have the oversight of the postulants and candidates for orders, their ordination being taken by

REV. CHARLES FISKE, D.D.

either one as may be most convenient at the time. When one realizes that of the 167 parishes and missions in the diocese only 54 are self-supporting, and considers the wonderful possibilities for the growth of the Church in large areas of the central part of the state with its large and prosperous rural population, the magnitude of the work of the Bishop Coadjutor is apparent.

The convention adopted the system of the Church Pension Fund for the clergy, and enacted a canon making it possible for women to vote at parish elections and special meetings whenever any parish may determine to do so in conformity to a recent change of the Religious Corporation Law. Interesting reports were presented by the diocesan social service commission and the board of religious education. Constructive work of real importance has been done along both lines during the past year. Nearly $14,000 was appropriated for Church extension within the diocese during the coming year. Of this large amount necessary to carry on the work of diocesan missions, $12,240 is raised by assessment on the parishes and missions.

A new diocesan seal was adopted symbolical of the Cross of Christ planted among the lakes of Central New York. It is described in heraldry as follows:

"Quarterly gules and argent, a cross countercharged per pale and per fess of the field between four fountains, which represent the lakes."

When used as a diocesan seal it will be surmounted by a mitre backed by a crozier and key and inclosed in a border of the visca shape, bearing an inscription connecting it with the diocese. The motto "Super Aqua Perfectiones" will appear on the seal.

The convention was marked by a wonderful spirit of harmony and earnestness. The elections resulted as follows: Secretary, the Rev. A. A. Jaynes, Syracuse; assistant secretary, the Rev. Walter E. Jones, Syracuse; treasurer, Mr. F. L. Lyman, Syracuse. Standing Committee: The Rev. W. DeL. Wilson, D.D., Syracuse; the Rev. E. H. Coley, D.D., Utica; the Rev. Karl Schwartz, Ph.D., Syracuse; the Rev. James K. Parker, Waterville; and Messrs. E. C. Emerson, Watertown; J. R. Van Wagenen, Oxford; G. C. Jack, Syracuse; J. T. A. Doolittle, Utica. The Examining Chaplains are: The Rev. Drs. H. G. Coddington, W. M. Beauchamp, W. DeL. Wilson, Octavius Applegate, E. H. Coley, A. R. B. Hegeman, W. B. Clarke, and the Rev. A. B. Rudd.

NO COADJUTOR FOR KANSAS

BISHOP MILLSPAUGH'S request for a Coadjutor failed of fulfilment at the Topeka convention because the delegates could not agree on a suitable candidate. After thirteen ballots it was apparent that the election of a Coadjutor could not be reached. Dean White of Grand Rapids, Bishop Thomas of Wyoming, and Dr. Percy T. Fenn of Wichita led in the balloting. On the thirteenth ballot Dr. Fenn received a majority of the clerical vote and Dean White a large majority of the lay.

As it was evident no agreement could be reached by the clergy and laity, a motion prevailed to lay on the table the whole subject of the election of a Coadjutor, Bishop Millspaugh voting in the affirmative. He later stated to the convention he should not again at present ask for the assistance of a coadjutor.

Result of the vote:

CLERICAL

Rev. Dr. Fenn.	15	16	15	13	14	13	14	14	15	16	17	16	16
Bishop Thomas.	4	4	5	4	0	0	2	0	0	0	0	0	0
Dean White....	7	5	4	7	8	8	6	8	9	9	8	9	9
Rev. Dr. Crockett	0	1	1	1	0	0	1	1	1	0	0	0	0
Rev. E. H. Eckel	0	0	0	0	0	0	1	1	0	0	0	0	0
Rev. R. H. Mize	0	0	0	0	0	0	0	1	0	0	0	0	0
Blank	1	1	1	1	1	1	1	1	1	1	1	1	1
Present	27	27	26	26	23	22	25	26	26	26	26	26	26
Nec. for choice.	14	14	14	14	12	12	13	14	14	14	14	14	14

LAY

Rev. Dr. Fenn..	16	19	16	17	16	16	17	16	18	20	20	18	16
Bishop Thomas.	28	29	30	30	25	26	18	14	7	4	1	1	1
Dean White....	14	10	12	12	16	16	16	19	26	30	35	36	38
Rev. Dr. Crockett	1	0	0	0	0	0	0	0	0	0	0	0	0
Rev. E. H. Eckel	0	0	0	0	0	0	1	2	0	0	0	0	0
Rev. R. H. Mize	0	0	0	0	0	0	6	5	6	1	0	0	0
Total lay vote..	59	58	58	59	57	58	58	56	57	55	56	55	55
Nec. for choice.	30	30	30	30	29	30	30	29	29	28	29	28	28

Grace Pro-Cathedral, Topeka, was the place of the fifty-sixth annual convention, which was in session May 26th and 27th. At a choral celebration of the Holy Eucharist the Bishop was celebrant, the clergy also being vested.

With rain almost every hour, the worst rains in Kansas for years, the convention was well attended. 31 clergy and 63 lay delegates were present.

It was the twentieth anniversary of the election of Bishop Millspaugh, and appropriate recognition was given to this fact, a special set of resolutions being presented to him. The Bishop's health is improved, and he was present throughout a long and trying convention.

In twenty years the Bishop has ordained 53 priests and advanced to the pristhood 55 deacons. He has confirmed 8,450.

Nearly $200,000 has been raised outside the diocese, in addition to the large sums within, and the institutions of the diocese are well endowed and free from debt.

The Endowment Fund has been increased $15,000, and $7,500 has been pledged within the year for that purpose.

Forty churches have been consecrated, and 17 rectories built. The missionary district of Salina has been built out of Kansas, yet the diocese is far stronger to-day than twenty years ago.

A committee reported a plan for the completion of the Cathedral, and before adjournment the means therefor were apparently in sight.

The Rev. W. R. B. Turrill was elected editor of the diocesan paper, the Rev. Evan Alexander Edwards was elected secretary, Mr. D. W. Nellis, treasurer, and Hon. Chas. Blood Smith, lay chancellor.

The Standing Committee: The Very Rev. J. P. DeB. Kaye, the Rev. P. T. Fenn, the Rev. R. H. Mize, and the Rev. R. K. Pooley. Lay: Mr. O. B. Hardcastle, Mr. D. W. Nellis, Mr. G. A. Rockwell, and Mr. H. C. Kibbee.

The Deputies to the General Convention are: The Rev. R. K. Pooley, Dean Kaye, Rev. R. H. Mize, Rev. P. T. Fenn. Lay: Mr. O. B. Hardcastle, Mr. G. A. Rockwell, Mr. Ransom Stephens, and Mr. Seth J. Bailey.

The Church Pension Fund was referred to a special committee to make a careful and full report in 1916. This important committee consists of the Rev. R. H. Mize, Mr. Frank V. Gay, and Mr. H. J. Hodge.

The convention took up the matter of the nation-wide preaching mission and appointed a committee of three clergy and two laymen with power to act.

The racial episcopate was considered, and the convention adopted a resolution "that the preferable plan is a colored Missionary Bishop having charge of a missionary district, the several ordinaries of the dioceses working in coöperation with the colored Bishop."

The convention again accepted the apportionment for the Board

of Religious Education, and showed deeper interest in the matter.

The laymen requested that the usual service on Wednesday night with addresses on missionary work by the clergy be postponed, and that the laymen be appointed a committee to consider the question of missionary appropriations and the means of meeting them, and report back to convention. This committee made an interesting report which was adopted, and the interest of the laymen in this matter has been very much increased.

The financial reports were better than usual.

REV. MR. STEARLY ACCEPTS ELECTION

THE Rev. Wilson Reiff Stearly, rector of St. Luke's Church, Montclair, N. J., who was elected Suffragan Bishop for the diocese of Newark on May 18th, has accepted. The Standing Committee of the diocese has sent requests for consent and the necessary canonical testimonials to the Standing Committees of the several dioceses.

EMERGENCY FUND NEARS HALF-WAY MARK

WITH the large majority of the reports yet to come in from the eight diocese-wide campaigns on Whitsunday, the Emergency Fund on May 29th stood $177,000 in gifts and pledges. The committee hopes to be able to report having reached the half-way mark, $200,000, on the first of June, if the returns from these campaigns are sent in promptly.

The board is very anxious to make it plain to the clergy and laity that the appeal does not stop on the first of June. Those who have responded—which means about ten per cent of the Church's membership—have done so with such heartiness that success in raising the full needed amount in the not distant future seems assured. Bishop Lines, as chairman of the committee, has expressed himself as being ready to work, if necessary, until midnight of August 31st, when the fiscal year ends.

A "Golden Opportunity Paid for in Gold." Such was the description of a gift to the Emergency Fund which contained three $5 gold pieces and one $2.50 gold piece. Another loyal member recognized the appeal as a "Golden Opportunity" also, and sent in $76.50, the proceeds of the sale of two gold watches. An old negro cook out in New Mexico, while not expressing it that way, did an equally golden act when she sent in $5 to the fund.

"The Deaf Hear." One of the workers among the deaf-mutes in Mid-Western dioceses says: "I desire to record here my deep appreciation of the annual appropriation of $400 the General Board has so kindly made within the past several years for our deaf-mute work. I am greatly pained to see the board in such financial distress. I am urging my people to give 'one day's income' to the Emergency Fund, and take up offerings for the same purpose. It is my earnest hope that the crisis will be passed by September 1st.

Some people have been anxious to know what a day's income will do. A few items will give an insight into this: One dollar will support a hospital bed in China for a week; $2 will support a hospital bed in Alaska for a week; $3 will pay all the expenses of keeping and teaching a boy and a girl for a week in one of our Indian schools in South Dakota; $5 will provide the salary of a Bible woman in China for a month; $10 will pay the expenses of an operation that will give sight back to one of the 500,000 curably blind people in China; $25 will pay a month's salary of one of our women workers among the mountaineers of the South; $50 will pay the expenses for five weeks of the launch *Pelican* which carries Bishop Rowe and Archdeacon Stuck up and down the Yukon river in Alaska; $100 will pay for the training of a young negro man or woman in St. Paul's Industrial School, Lawrenceville, Va., for a year; $500 will make it possible for some growing town in the West to have a resident clergyman for a year.

The Emergency Committee continues to hold bi-weekly meetings at the Missions House. Here many helpful suggestions are thrown out for use in the campaign. This appeal is revealing the real financial strength of the Church, and should develop ways and means for enlisting many who heretofore have taken little or no part in the missionary work of the Church. The Province of Washington expressed the idea forcibly when it started out to double its gifts for missions, not by having the present givers double their gifts, but by doubling the list of givers.

The meetings of the committee will be held in June on the 14th and 28th. They are open to all, and visitors are urged to enter into the deliberations.

THE NEED FOR READING AND STUDY

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF SACRAMENTO.]

THERE must be profounder reading and study. Our people do not seem to realize that the Church is a Divine institution, therefore corporate duties sit lightly on them. They have no sense of the deadly nature of heresy and schism, condemned unsparingly by Bible and Church. They do not seem to be aware that by wilful neglect of sacraments and corporate union with Christ they actually lose the covenant pledges of grace and salvation and are in danger of eternal loss of their souls. We ought to get our people to meet oftener, to read more. We ought not to let the hours of guild meetings or even social teas pass without words of reminder and instruction. They are precious opportunities. We ought to make it easy for our people to read at home. Elementary books are not enough for such intelligent minds as we are dealing with. Often they raise more questions than they answer. Why could we not have a library of solid books circulating all the time? *Catholic Principles,* Wakeman's or Hore's *History of the Church,* Littell's rich, convincing book, *Historians and the English Reformation,* which so completely demolishes the Henry VIII. fable. These could be in the hands of every Churchman. They cost something, of course, but why shouldn't they? People value what costs them something, and if placed in a lending club would cost any individual but little. Where Sunday evening service is so great a problem, as in our diocese, why not try turning it for a while out of the conventional channel and make it a time for gathering of communicants' classes, as I suggested in my last convention address, using the opportunity to teach Christian doctrine as well as prepare for corporate Communion. I am waiting hopefully to see which of our clergy will be first to put that experiment in operation.

AMERICA IN THE WORLD CRISIS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF RHODE ISLAND]

AGAINST our wills, yet controlled by deliberate conviction, America has been drawn, by events that none could have foreseen, into the world-wide struggle for free national existence and honorable international relations. As yet our part in the campaign is the exercise of moral pressure, not military force. We pray that God in His mercy may save us from the terrible alternative. Meanwhile, the nation is fortunate to be led through the crisis by a President whose judgment we can trust with unfailing confidence, and whose guidance we can follow with gratitude and loyalty. Beyond all else we shall endeavor to maintain unshaken self-control, blinded by no hatred because for such there is no reason, but moved only by a pure passion for justice and righteousness.

While in this spirit of readiness and restraint we consecrate ourselves as citizens to the unknown course awaiting our nation, a clear call is summoning us as Christians to a task that leaves no room for uncertainty. The convulsion that has already brought an era to a sudden and violent end, and the process of readjustment which shall ensue, have yet to be interpreted by historians in the future. In all the maze of theories and interpretations that may be offered, one fact that shall stand out in clear, white light is the way in which God uses men's failures for the reconstruction of human society. . . .

The senseless voices that were raised a few months ago to proclaim "the failure of Christianity" have been silenced by a strong, deep current of religious feeling. In military camps, in halls of government, in European cities which seemed but a year ago sore spots in a decaying civilization, there has come to pass a revival of Christian faith. Even in our own land, far removed as it has been from the scene of suffering and crisis, the awakening has been evidenced by sympathetic acts of mercy and, in many parts of the country, waves of religious fervor. . . .

The Church is suddenly confronted with a radical choice of alternatives. Either Christianity in its purity of purpose and its vital character must be made the animating power of this whole land and other lands, or it must be acknowledged an illusion. The Church has its very reason of existence in its world-wide commission. If it has right of survival, it must have right of way.

CHOOSE always the way that seems the best, however rough it may be. Custom will render it easy and agreeable.—*Pythagoras.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

PUBLICATIONS IN THE INTEREST OF LABOR

THE Federal Bureau of Labor Statistics has published a report on the legislation of 1914. It covers the action of fourteen legislative bodies besides the Congress of the United States and the Industrial Commission of Wisconsin. Thirteen of the legislative sessions were regular ones. The legislatures of Ohio and Porto Rico met in extra session. There cannot be said to be any conspicuously outstanding feature of the 1914 batch of laws, though the question of workmen's compensation continues prominent, several amending acts being passed, while the states of Kentucky and Louisiana enacted original laws and Maryland enacted a law entirely different from its earlier legislation. Laws relating to the employment of women and of children and provisions as to factory inspection and regulation continue to form a considerable bulk of labor legislation. The important lines of legislative action practically new in this country are the laws declaring the status of certain acts of labor organizations in their activities in connection with labor disputes. For instance, Louisiana now forbids employers to procure agreements from their workmen or prospective employees not to be or to become members of labor organizations. New York forbade contractors on public works in Buffalo to discriminate against workmen on account of their membership in labor organizations. Congress declared that labor is not a commodity and therefore the Federal anti-trust laws do not apply to labor organizations.

Unemployment in New York City is the title of another report of the Federal Bureau of Labor Statistics.

Massachusetts has published through its bureau of statistics a handbook of the labor laws of that state, which is a comprehensive publication carefully indexed and intended to embody all the laws relative to labor in force up to the close of the legislative session of 1914.

The first semi-annual report of the Department of Public Welfare of the City of Chicago, of which Mrs. Leonora Z. Meder was commissioner, is filled with interesting material concerning the work of that interesting experiment. This note is merely intended at this time to call attention to its publication. Later on we shall have something to say about some of its suggestive contents.

The Progressive National Service (42nd street, New York) has issued a pamphlet entitled *Standards of Workmen's Compensation with Annotations* which will be found most helpful.

THE RIGHT TO BE CLEAN

The Supreme Court of the United States has recognized the right of the workman to be clean and comfortable, for it has declared Indiana's well known wash room law to be constitutional. This law went into effect April 10, 1907. Shortly afterward the superintendent of a mine was prosecuted for failure to comply with it. He was fined a nominal sum, but the mine owners made an issue of the case and subsequent appeals were taken. The vital point of the law reads:

"It shall be the duty of the owner, operator, lessee, superintendent of, or other person in charge of every coal mine or colliery, or other place where laborers employed are surrounded by or affected by similar conditions as employees in coal mines, at the request of twenty or more employees of such mine or place, or in event there are less than twenty men employed, to provide a suitable washroom or washhouse for the use of persons employed, so that they may change their clothing before beginning work, and wash themselves and change their clothing after working."

In the opinion of the Indianapolis *News*, the law is one of the progressive statutes that has attracted wide attention. Being sustained by the United States Supreme Court, it takes an established place among advanced laws. "Although there are large numbers of mines in this state, the moral effect of the statute extends further, it being of peculiar influence in the adjacent communities of Ohio and Illinois."

CHILD WELFARE WORK IN ENGLAND

The Wood Green Urban Council of England has provisionally adopted a scheme, drawn up by the clerk to the council, with respect to maternity and child welfare. Two rooms are to be set apart at the Town Hall as a center for giving advice to expectant and nursing mothers, who will be permitted to attend for advice on specified days to be given by a qualified maternity nurse, appointed for the purpose. The medical officer of health will then arrange to interview any cases requiring special treatment. There is also to be home visiting of such mothers by the maternity nurse. Complicated cases are to be placed in a maternity hospital. Arrangements are to be made with the provision of meals committee to provide such mothers with a suitable meal daily at the school feeding center, or at their homes, as circumstances may require. Where clothes are required for a mother or child they are to be supplied through the Women's Employment Sub-Committee.

G. F. S. HOUSE IN SAN FRANCISCO

The Girls' Friendly Society in America is doing some special work in connection with the San Francisco Fair. It has established a lodge to accommodate the members and associates who are coming to the exposition as well as for the girls of San Francisco. The house is 2121 Buchanan street, within twenty minutes walk of the main exposition entrance and with car lines that take one direct to the business sections. The Bishop of California and Mrs. Nichols gave a tea there on May 6th to Miss Cornelia E. Marshall, who has general charge of the work, and in this way opened the house auspiciously.

"POOR" COMMISSION

The superintendent of the Detroit Board of Commissioners argues that the word "poor" should be omitted from the report of public relief for the needy, his idea being that there are many people who need relief but "who shy at the word 'poor,' fearing that the acceptance of it would be a confession of pauperism." He believes that there should be a department of social service, and that under this can be done all the work now performed by the poor commission.

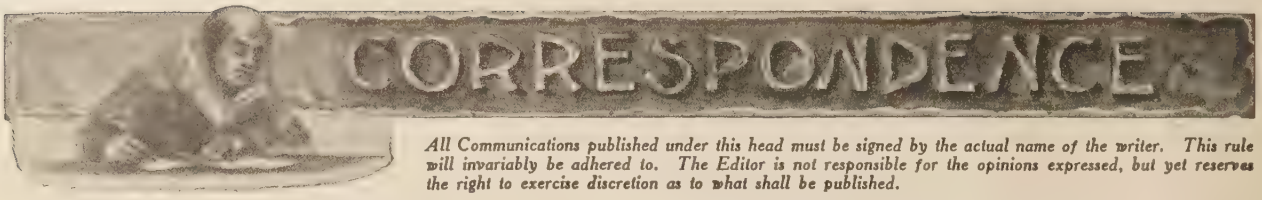
"NO ESPECIAL ACTIVITY"

The secretary of a diocesan Social Service committee writes that "there is nothing to say that would demonstrate any especial committee activity. It has had several meetings and apportioned various subjects among sub-committees. The four lay members live in four different towns, two of the clerical members have gone from the diocese during the year, which is just a short way of enlarging upon my first statement."

JUDGE PINCKNEY, of Chicago, is on record as advocating the thrashing of the fathers of those children who are brought into the juvenile court. The judge maintains that eighty-two per cent. of the 32,000 cases which he has heard during his term of office (covering seven years) resulted from parental neglect or incompetency. In commenting on this statement, the paper allows that the judge's plan might stand some show of being adopted were it not for the fact that the fathers had a lot to say about government.

MISS PAULINE WITHERSPOON, who is director of the Cathedral House in Louisville, and also chairman of the social center council in that city, has won the first place in an examination for the position of commissioner of recreation in the city of Cleveland at a salary of $3,000 a year.

WAGES, according to a writer in the *Saturday Evening Post*, have increased only forty cents a day between 1870 and 1910.



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE PANAMA CONFERENCE

To the Editor of The Living Church:

THE House of Deputies at the last General Convention asked the concurrence of the House of Bishops in the passage of a resolution giving "full authority" to the Board of Missions "to co-operate with other Christian Boards of Missions," etc.; and after due deliberation and discussion, the House of Bishops refused to concur (see p. 145 of Journal).

As I was the mover of the resolution to "non-concur," I have been asked to give my opinion as to the recent action of the Board of Missions in electing delegates to the Panama Protestant Conference, and therefore I beg to say:

1. In offering the resolution, refusing to give "full authority" to forty-eight members of the Episcopal Church to coöperate, as they, or a majority of them (25), might deem it expedient, with the Missionary Boards of other Christian bodies, I thought that I was conserving the best interests of the Church and protecting the Board of Missions from itself. I did not think it wise then, nor do I think it wise now, for the Church to hand over to forty-eight (or perhaps twenty-five) of its members the authority to commit the whole Church to a special policy of coöperation with all who call themselves Christians in the mission field. The large majority of the House of Bishops took this view of the matter and we deliberately and definitely refused to give the Board of Missions authority to bind this Church.

2. It is reported that on May 12th the majority of the Board of Missions present at that meeting adopted a resolution appointing delegates to the Panama Protestant Conference; and the editor of a Church newspaper, commenting upon this action of the Board, says: "This Church, therefore, will be represented at this conference next February by delegates elected by the Board and representing this Church."

But this editor is vastly mistaken. Those delegates to the Panama Protestant Conference cannot, by any rule of law or reason, represent this Church; but they will represent the men who elected them. That was the precise question settled by the vote of the General Convention, which positively refused to grant the Board of Missions—and much less, a majority of the Board of Missions—authority to represent the whole Church.

3. I am not ashamed nor afraid to call myself a Protestant Churchman; but I do refuse to be numbered among those fanatics who presume to declare that the two hundred and forty millions of Roman Catholics—that is, more than half of all the professed Christians in the world—are "devoid of true religion"; and yet this is the avowed attitude of the Panama Protestant Conference. The promoters of the conference say in their published circular: "This will be a brotherly conference as to how the needs of Latin America can be most effectively met by the Gospel of Christ; but it does not say "We have invited the authorities of the Roman Catholic Church to participate in this conference." On the contrary, they seem to assume the irreligion of all Roman Catholics and say: "South America is without true religion."

I am no lover of the Roman Catholic system and its Italian traditions. God forbid; but I am glad that I am not a member of a conference which starts out with a vision so narrow and so sectarian.

THOMAS F. GAILOR,
Bishop of Tennessee.

Memphis, Tenn., May 27th.

A NATION-WIDE PREACHING MISSION

To the Editor of The Living Church:

THE call issued by the Commission on a Nation-wide Preaching Mission is one that should receive the serious attention of the whole Church; and one may well hesitate before questioning the plans of a commission having so distinguished a personnel. Yet if it is to be really nation-wide it must enlist the coöperation of the whole body of the clergy, and to do this the plan must be such as to make its general adoption practicable. One of the features of the commission's plan will, I fear, militate against its general adoption, and the consequent success of the mission.

That feature is the designation of a set period of two weeks during which "provision be made for special services in every parish, and that the local clergy, where exchanges are impracticable, be requested to conduct daily preaching services."

There are several conditions which seem to be usually necessary to a successful preaching mission:

1. That the missioner be someone other than the regular pastor.

2. That he have some understanding of the rationale of a mission, and some special qualifications.

3. That proper preparation be made in the parish for the mission.

4. That the pastor be present to coöperate with the missioner, and to supplement his efforts by personal work.

Would it not be quite impracticable for the great majority of our clergy to meet these conditions in a simultaneous nation-wide mission? Most of our clergy have not assistants. In such case a rector cannot well leave his parish while a mission is being held, and he need not look for the best results if he conduct it himself. Many of them lack experience in this line, and would welcome an opportunity for training before undertaking it. Conditions in a parish, or the plans of a rector, might make it difficult to get the parish ready by a specified time. Some parishes and rectors may not yet be convinced of the value of a mission.

Yet a simultaneous mission would require great numbers of our clergy either to preach their own missions, or to leave strange missioners alone to conduct them while they, quite inexperienced, should, to carry out the exchange, go also as strangers to work alone among strangers. It would make it quite impracticable for all but a few fortunate parishes to secure the preacher they would wish—a most important factor in a mission's success. It would force the unready and the unwilling either to refuse to enter into the plan, or to enter unprepared or unwilling as the case might be. And would a mission under such conditions be anything more than a formality?

Would not these difficulties be obviated, and better results be secured, by extending the period so that it should last from Advent to Easter?

This would make it actually possible and quite practicable to hold a mission in every parish in the country, and to make provision for thorough preparation and for meeting the conditions necessary to success. If instead of a simultaneous effort, a relay of periods were set for the Advent, Epiphany, and Lenten seasons, the effect should be cumulative, and the results much greater. This would also furnish opportunity for "missions of help" from the stronger to the weaker parishes. Each clergyman could then choose his own time, and his own missioner, and the opportunities of the laity for profit and of the clergy for service would be trebled.

Great good must come from an earnest nation-wide effort in this direction. But results must be doubtful in the absence of thorough preparation, and much harm can come from a mere formal acceptance of the commission's plan, or a perfunctory carrying out of their recommendations. For the effect of such an effort will be to disappoint and to discourage, and so to give what has in it the possiblities of a great movement a serious set-back. Results will only be obtained through thorough preparation and earnest effort and waiting upon God in prayer. It is to God's Spirit, working in and through the Church, that we must look for any results of value; and that Spirit does not move by human schedules.

For these reasons I fear that the possibilities of the mission for good must be seriously curtailed by the limitations which a simultaneous nation-wide effort would impose. Therefore I would ask your space to call these matters, which must affect materially the coöperation of many of the clergy, to the attention of the commission and those desirous of making the mission a real success.

C. W. MACWILLIAMS.

Glendive, Mont.

SYRIANS AND ASSYRIANS

To the Editor of The Living Church:

IN re your article about "Assyrian Solicitors" in your issue of May 15th, copied from the Sydney *Church Standard*, I want to call attention to the great injustice of confounding these people with real Syrians, of whom there are several hundred thousand in the United States, nearly all prosperous in business and standing well in their communities, and nearly all of the Orthodox, "Greek Catholic," or Maronite Churches, though some have become attached to the Episcopal Church and the Protestant denominations, largely through the influence of the fine English and American schools in Syria.

These Church beggars are from the district of Mosul, far to the east of Syria, near the borders of Russia and Persia, and where terrible atrocities have recently been perpetrated upon the Christian population by the wild Kurdish tribes. It is true that they go by the name of Syrians, *"Syriani,"* their Church having come originally from Syria. But the real Syrian people utterly repudiate them and

their methods, which have been frequently exposed and denounced by the excellent daily Syrian-Arabic newspaper of New York, *Al-Hoda*.

"The Archbishops' mission to the Assyrian Christians" has been working among these people for many years, and it does seem as though, if it has any influence, it might put a stop to their propaganda, or at least bring it down to legitimate methods. No doubt, some of these men who go about posing as priests and deacons really are such. No doubt part of the money they collect goes to help the poor Assyrians in the old country. Considering how awfully they have suffered for confessing the name of Christ, we should have charity for them. But the real Syrians from Syria have nothing to do with this system of Church begging and are wholly unfavorable to it. In justice to them this should be known.

FRANK A. STORER.

[Perhaps we may be permitted to express serious doubt whether any part of the money collected by these solicitors goes to charity work anywhere. In all these years we have received no evidence of it. But the distinction between the true Syrian, commonly known as West Syrian, and the Assyrian, Chaldean, or East Syrian, should be clearly made, as our correspondent happily suggests. The common solicitors, who have "worked" this country in droves for a whole generation, are of the latter sort.—EDITOR L. C.]

THE CLERGY PENSION PLAN

To the Editor of The Living Church:

NOW that the dioceses have began to act upon the pension scheme, it may be well to note some features of the method of securing assent. Certain of the stronger dioceses seem to be coveted on account of the prestige which their action may give to the plan. The inferences drawn do not always convey a fair impression of the actual facts. In Pennsylvania, after one speech opposing the plan, Mr. Sayre took the floor and occupied it nearly an hour and three quarters. After some further debate, which developed strong criticism and some recognition that the official sponsor had quite failed to answer one or two pointed questions, the vote was taken upon an appeal as to the necessity of prompt action. The laity were conspicuous by their silence during the discussion, and a number of the country clergy and laity had gone home at the time of the vote. It cannot be looked upon as a convinced acquiescence in either the wisdom or the ethics of the plan.

In Washington, the introducer of the majority report spoke at length in its favor. After the minority report was read, Mr. Sayre was called on to explain and defend the scheme, which he did with his accustomed ability—and length. One speech was made in opposition, when Mr. Sayre was called on to reply, which he did in another long speech. The debate was then limited to ten minutes, with the privilege of the closing address by the first speaker. About five minutes granted to the rest of the convention to discuss this important financial proposition! This looks a little like the "steam-roller" process.

In Virginia, the chairman of the committee which "reported" favorably is said to have remarked that he knew nothing about the matter, and so to have given way to the official spokesman. This gentleman is said to have made merry over the opponents in several previous diocesan conventions, who seemed to be fond of charity rather than business. If this account is reliable, does it not enforce one criticism often heard, that the scheme ought be frankly called an "insurance plan," instead of a pension fund?

The questions sometimes asked and the speeches made would indicate that neither the average clergyman nor layman has made any serious study of the principles involved. The haste with which the matter is being rushed through the conventions is hardly creditable to the good judgment of those who are embracing a plan open to vital objection. It is one thing to get resolutions passed: it is quite another to get the parishes actually to pay premiums. I raise the questions—whether any plan which has not behind it a convinced and enthusiastic public opinion can hope to be successful; and whether the precipitate haste of the present campaign will not return to plague those who have employed it.

GEORGE C. FOLEY.

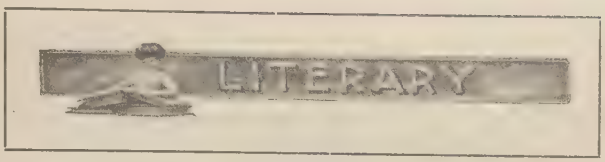
THE ANNIVERSARY OF MAGNA CHARTA

To the Editor of The Living Church:

IT is to be hoped that all rectors will celebrate the seven hundredth anniversary of the signing of *Magna Charta* on June 15th, or the Sunday before; and take this opportunity to emphasize the historical continuity of the English Church, and the part she took in framing the Charter. Yours, J. S. HARTZELL.

Cheraw, S. C., May 26, 1915.

GOD IS too wise not to know all about us, and what is really best for us to be, and to have. And He is too good, not to desire our highest good; and too powerful, desiring, not to effect it. If, then, what He has appointed for us does not seem to us the best, or even to be good, our true course is to remember that He sees further than we do, and that we shall understand Him in time, when His plans have unfolded themselves; meanwhile casting all our care upon Him, since He careth for us.—*Liddon.*



RELIGIOUS

The Christian Year. Its Purpose and Its History. By the Rev. Walker Gwynne, D.D., author of *Manual of Christian Doctrine; The Gospel in the Church*, etc. [Longmans, Green, & Co., New York, 75 cents net.]

This is a careful study into the subject beginning with the purpose and the history and rise of the observance of Christian festivals and fasts, and then treating more particularly of the specific seasons and days. The style is very pleasing and the information well adapted to popular reading. In an appendix there are grouped a number of questions for review or examination in the event that the book is used for class work.

Cross-Reference Digest or Bible Reference. A Topical Index of the American Standard Edition of the Revised Bible (Copyright, 1901, Thomas Nelson & Sons). Harold E. Monser, B.A., Editor-in-Chief of "The Cross Reference Bible," Associate Editor of Nelson's "Explanatory Testament." [Cross-Reference Bible Co., New York.]

This is an elaborate and yet very simple arrangement of Bible references in an alphabetical index, thus affording an easy digest to the contents of the sacred volume as translated for the American Standard Revised Bible. To some extent it borrows from what is known as the "Cross Reference Bible," a scholarly work well known among students; but many of the features are new for this volume. Whatever be the subject upon which one desires scriptural information he is pretty likely to find it tabulated in this excellent digest.

The Retired Minister. His Claim Inherent, Foremost, Supreme. By Joseph B. Hingeley. [Board of Conference Claimants, 1018 South Wabash avenue, Chicago. $1.00 net; by mail $1.15.]

Though having relation primarily to the movement for raising a fund for the support of retired Methodist ministers, this useful volume comprises the whole range of Christian endeavor for retired clergy, and, to some extent, studies the pension system of secular bodies. Edited by a retired Methodist minister, the different chapters are in many cases written by other students of the subject, that relating to the movements within the Episcopal Church being from the pen of the Rev. A. J. P. McClure, secretary of the General Clergy Relief Fund. The subject is particularly engrossing in our own communion at the present time, and there is very much in this volume that can be studied with profit by those who are interested in the subject—which ought to include the whole Church, clerical and lay.

IN CONTINUING the reprint of the volumes by the Very Rev. George Hodges, D.D., Dean of the Episcopal Theological School at Cambridge, the Macmillan Company have now issued his work, *Faith and Social Service*, being the Lowell Lectures of 1895 (price $1.25); and also *The Cross and Passion*, being Good Friday addresses first published in 1904 (price $1.00). [The Macmillan Co., New York.]

The same house has also published an entirely new volume from the pen of Dean Hodges bearing the title *The Episcopal Church: Its Faith and Order*. In separate chapters and in popular style the gifted author treats of such subjects as the Bible, the Prayer Book, Baptism, Confirmation, the Creeds, the Church, the Holy Communion, etc. That at times his theology leaves something to be desired if it be tested by Catholic Churchmanship must be frankly admitted. The book, like all those by the gifted author, is very readable. [Price $1.25.]

RECEIVED too late for notice at the appropriate time in connection with the Good Friday services is an addition to the number of addresses on the Seven Last Words, by the Rev. Gomer B. Matthews, M.A., rector of the Church of the Holy Apostles, Saint Clair, Pa., entitled *Waiting at the Cross*. It is a plain, simple presentation of the scenes made familiar to us by the repeated study on each Good Friday, and is free from the attempts at forced interpretation that have characterized many of these studies in recent years. [Richard G. Badger, Boston, 50 cents net.]

A DEVOTIONAL STUDY told in the form of a story is *The Other Brother*, by the Rev. J. Henning Nelms, D.D., rector of the Church of the Ascension, Washington, D. C., Honorary Canon of the National Cathedral of Saint Peter and Saint Paul. The story is that of the "elder brother" in the parable of the prodigal son, and it is told with simple fervor and with plainly pointed lesson. The booklet is attractively bound in purple paper.

AMERICAN TRAVEL AND HISTORY

Foreign travel being shut off from the American public this year, and the Panama Exposition being the chief attraction in our own land, it is not strange that California and the Rocky Mountain country loom rather large in the travel literature of the day.

We have, first, an attractive little volume, *California and the Far West*, suggestions for the West bound traveler, by K. E. M. Dumbell. The author is a daughter of the late Rev. G. W. Dumbell, D.D., a revered priest of the American Church who passed to his rest a few years ago. Miss Dumbell writes very intelligently and in detail of the places to see and how to see them, making, indeed, a veritable Baedeker of her subject. After discussing trans-continental routes, etc., she takes the Pacific coast, from Alaska to Panama, and describes each section of it apparently from intimate knowledge. There is appended finally a list of hotels with their rates. Certainly those who are traveling to the Pacific coast this year will be greatly aided by carrying Miss Dumbell's useful volume with them. [James Pott & Co., New York, 75 cents net.]

DEVOTED more fully to description of natural beauties and places is *The Rocky Mountain Wonderland*, by Enos A. Mills. The author will be recognized as one who has been a great factor in claiming this wonderland for the people and in introducing it to them. The volume is very attractively made, and contains about a dozen illustrations showing the attractive natural scenes in the Rocky Mountain country. [Houghton Mifflin Co., Boston, $1.75 net.]

The California Padres and Their Missions, by Charles Francis Saunders and J. Smeaton Chase, is the title of a volume of about 400 8vo pages, in which we are told the history of the different California missions with their characters, and also a series of stories that are built around the historical scenes. The book is, therefore, partly history and partly fiction, and in every part exceedingly interesting, while the life of the historic Spanish missions in California is reproduced for us in these ample pages. [Houghton Mifflin Co., Boston, $2.50 net.]

Papers of the American Society of Church History. Second series. Volume IV. Reports and Papers of the Annual Meetings of the Society, held in New York City, December 31, 1912, and December 30, 1913, respectively. Edited by William Walker Rockwell, Secretary. [G. P. Putnam's Sons, New York.]

The papers contained in this volume relate to different stages in Church history. The organization held a meeting in memory of Samuel Macauley Jackson, and several addresses relative to that gentleman, the secretary and then the president of the organization for a number of years, and one of its founders, are here printed. There is an address given by the president, Dr. Joseph C. Ayer, professor at the Philadelphia Divinity School, on the subject of The Medieval National Church. Other subjects discussed are the Stigmata of St. Francis, John Huss and the Definition of the Church, the Relation of Gansvoort to the Reformation, Luther and Toleration, the College of Cardinals and the Veto, and a Sketch of the Religious History of the Negroes in the South. These various subjects show the wealth of material contained in this volume.

What We Owe to France. By Frank Landon Humphreys, S.T.D. General Chaplain of the Society of the Cincinnati, Chaplain Veteran Corps of Artillery S. N. V. and the Military Society of 1812. Chaplain of the New York Commandery of the Naval Order of the United States, etc. [Edwin S. Gorham, New York, $1.00 net.]

In this volume the happy relations that have historically existed between France and the United States are depicted by the author, who has made himself an expert in his subject. The book is adorned with portraits of leading Frenchmen who have had a part in American history. The author tells his story well, but we rather demur to his position that "the American Declaration of Independence is the product of French and Italian thought" (page 88). It is an interesting study, but we cannot say that we are convinced.

Carranza and Mexico. By Carlo de Fornaro. With chapters by Colonel I. C. Enriquez, Charles Ferguson, and M. C. Rolland. [Mitchell Kennerley, New York, $1.25 net.]

This is a story of events in Mexico from the Carranza point of view. Whether it is a true point of view no American, except possibly the few who have studied the problem on the spot, can say—certainly not the present reviewer. What is to be said for the book is that it presents one of the many positions of Mexican parties. One wishes that something more than violent parties and partisanship could be discerned in the Carranza movement as here set forth.

THE SOUL, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being, and somehow involving being, a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably, but which without God shrinks and shrivels until every vestige of the Divine is gone.—*Henry Drummond.*

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

THE changes in the furnishings of the church and the chancel have naturally corresponded with the gradual change in the service, vestments, music, and accessories of the American Church. In a backward sweep over the various church edifices in which the writer has worshipped, she is glad to be able to say that the black horse-hair sofa was never a part of the furnishment of any of them. Indeed it is doubtful if this venerated article was ever found in an Episcopal church. Often have we all seen this comfortable and ample sofa, filling large space in the Baptist, Methodist, and Presbyterian temples, the clergyman sitting precisely in the middle in an attitude of studied ease, with crossed legs, endeavoring vainly to fill the entire sofa.

Our mid-Victorian Bishops' chairs, however, although a gradual approach to the dignity of the present, were more suggestive of a lady's boudoir than of a support for episcopal dignity. These chairs, usually bought in pairs—perhaps a low-church notion that the priest should have as fine a seat as the Bishop—stood on either side of the altar. When the *renaissance* came, every parish church wanted to buy an episcopal throne and these chairs were sold. One such has been in use for many years at the writer's desk. It was bought as a memento of a dearly-loved parish; it is a stiff-looking but delicate affair of carven walnut and terra-cotta brocade, such as women now affect as their own special dining-room chair, considering them very becoming. But when—in fancy's eye—there is pictured the puritanical form of good Bishop Upfold, the rotundity of Bishop Talbot and his successor Bishop Knickerbacker, filling or rather overflowing this lady-like chair, I hope it is not irreverent to smile. Bishop Kemper may have sat in it too, for aught I know.

And while the writer would not even *hint* that her effusions are "ex cathedra" when occupying this chair, yet there is a certain dignity and pleasure attendant upon its possession and use. The upholsterer who from time to time gives it attention praises its workmanship and shakes his head in that way that artisans have when comparing the past with the present. To dust its intricate carved back, one must pass the duster through various little openings and rub vigorously. The questioning eyes of callers often rest upon this little chair. Neither is the questioning limited to the eyes. "May I ask where that chair came from?" is a query which the owner takes great pride and pleasure in answering very fully.

A Churchman should be thankful when anything which has belonged to a church falls into appreciative ownership. Churches which are laying aside old things, perhaps once presented with love and self-denial, should take some care about their disposal. I have heard of old altars, fonts, or prayer desks which have come to undignified and menial uses painful to think of. Better far to destroy them.

Hawthorne in the *House of Seven Gables*, I think, speaks of the unconscious influence of inanimate things upon their possessor. Sometimes when a paragraph in this department meets with unusual favor, or some cheering letter of encouragement or approval is received, the writer likes to think that the subtle influence of her desk chair has something to do with it and that, in a way, she is receiving a sort of benediction from these good old Bishops.

CONCERNING the vexed question of sociability in the Church, the duties of visiting and kindred ones, a correspondent approves the neighborhood meetings lately described in this page by Miss Andrews. She speaks of a recent success in combining Auxiliaries to enjoy a special treat. The Hospitality Committee of the Auxiliary, acting as hostess, received with the Presidents of the visiting Auxiliaries. The Rev. C. E. Betticher was the speaker and the occasion was satisfactory in many ways. "Our method of reaching the 'lukewarm' and new people," writes the correspondent, "is now through the Hospitality Committee. Not many women of our Auxiliary were willing to call

upon the unknown, for it is really a delicate matter; we have, though, called upon every one where we had the faintest excuse to, and in every instance were received graciously. We are in hopes that the hackneyed phrase, 'We have been going to your church for years and no one has spoken to us,' will soon be obsolete in our parish. I have not great sympathy with such complaints—the Master's work is to be done and if all would seek this work friendship and companionship would result."

A CORRESPONDENT writes: "Possibly some news of the annual meeting of the Woman's Auxiliary of Arkansas may be of interest to your page. We have just adjourned after a pleasant and profitable—at least we hope it *will* be profitable—meeting in Little Rock in Christ Church parish house. A missionary tone pervaded the whole two days, the roll-call at the beginning being accompanied with the narration of some missionary achievement. Everything on the programme was thoroughly inspiring; great interest centered in the report of our new Educational Secretary, Miss Rix of Hot Springs. Already plans have been made for holding district meetings in the southern and eastern parts of the diocese, in order that the Auxiliary branches in these places may profit by the instructions of the Secretary. One afternoon session was given to a Junior conference, the subject being discussed under four heads, 'God's Part,' 'The Parent's Part,' 'The Leader's Part,' 'The Child's Part.' Intercessory prayers were offered for children, parents, and teachers, with silences during which special names might be used.

"A beautiful incident occurred at the close of this conference when one of the teachers from the Helen Dunlap Memorial School asked the privilege of introducing her little daughter to the Auxiliary of the diocese. The child, about three years old, had so often been the recipient of dolls and toys in the various boxes sent to this school that the mother stood her upon a table to have her say 'Thank you.' The incident was very sweet—as if the Master had taken a little child 'and set it in the midst.' We offered to give her a little red box, but found that she was already a member of the Little Helpers. Mrs. Marshall, the mother, then gave some good reports of certain girls in this school in whom the Auxiliary is especially interested. Mrs. Katharine Barrow, who has been the devoted friend of the school, made her report as treasurer.

"An exhibit of articles made by the Juniors for missionary boxes was a feature in which much interest was shown. There was a pleasant incident connected with the opening of this meeting in the presentation of a gavel by a delegate from St. John's, Camden. This gavel was hand-carved from the wood of a cedar tree which grew near the grave of the Rev. Stephen McHugh, a pioneer missionary of South Arkansas. His journal records the fact that there were only three clergymen in the state, with their Bishop, during his rectorate at Camden, and that for five years he had not seen the face of a 'brother in the ministry' except his Bishop. He died in 1857. This gavel is suitably inscribed as his memorial. Mrs. J. B. Pillow was made president; Mrs. Stowell, Pine Bluff, secretary; Mrs. M. E. Fahy, Camden, treasurer; Mrs. Faulkner, Helena, U. O. treasurer; Mrs. Tufts, Camden, directress of Juniors; Miss Cantrell, Little Rock, directress of Little Helpers; Miss Rix, Hot Springs, educational secretary; Mrs. Katharine B. Barrow, treasurer Helen Dunlap Memorial School."

A LETTER from El Paso, Texas, recently, requesting a circular letter for use in "booming" the membership of the Auxiliary, has been followed by another one saying that a real, earnest campaign for new members is to be made by this branch. "Heretofore we have disbanded during the summer months and we have found that it takes us almost until Christmas holidays before we are really in harness again. This year we have decided to meet regularly through the summer, not following a regular course of study or even our regular routine of business, but to have informal meetings with hand work of some sort, altar linen perhaps, for some of the smaller missions. We have only thirty-seven active members, but our annual report shows that we have been active indeed. We have sent to Miss Thackera, at Fort Defiance, $25; to St. Mary's Hall, Shanghai, $24; to Traveler's Aid at Union Station (carried on under auspices of the Y. W. C. A.), $60; to building of mission chapel at Alpine, Texas, $100; to automobile for use of missionary at Silver City, $50. This amount is above our United Offering, our local expenses, our delegate to Synod at San Antonio, books for study class, etc. We find that the Auxiliary offers the older women an interest outside home life, but too often we find the younger ones regard our Woman's Auxiliary as too old for them; whereas we need their youthful energy."

One good point to be noted in this letter is the resolution not to disband during summer. It is a very mistaken idea that "everybody goes away in the summer." A very small proportion of any congregation goes vacationing and this plan of informal meetings, varying the style of the winter meetings, is a capital plan. Women do not suspend all social functions in summer. One hears of teas, luncheons, and other forms of sociability. A summer Auxiliary might be made delightfully tempting and be the means of building up the winter Auxiliary. Each hostess might plan her own afternoon or the meetings might be entirely unplanned for, except the sewing. This experiment will be watched with interest and we shall hope to know of its success.

THE AUXILIARY of the Fifth or Mid-West Province has not yet been organized provincially. This subject proved an interesting one to discuss at the recent thirtieth annual meeting of the Woman's Auxiliary of the diocese of Indianapolis. A very warm plea was made by Mrs. Torrence of Lafayette on the ground of the advantage to be gained by the great body of the Auxiliary in attending such meetings, which she logically thought would be about twelve times as large as an annual meeting, and would carry with them an inspiration nearly akin to that of the Triennial. "The provincial meeting will really be a Triennial in miniature," she said. Clergymen present also commended the idea and urged the coöperation of the Indianapolis branch. The president, Miss Howland, appointed Mrs. Francis, Mrs. Torrence, Mrs. Whiteside of New Albany, and Mrs. Briggs of Terre Haute as delegates to the meeting to be held in Chicago in October, when it is thought that this matter will be settled. Mrs. E. G. Peck, for many years the recording secretary of the Indianapolis branch, was elected president.

THE TRYING OF CHRISTIANS

By ALAN PRESSLEY WILSON

A SHORT time ago I had occasion to carry a sack of corn to an old-fashioned water mill to be ground; and, while waiting for my meal, I interested myself in studying the machinery. The corn was poured into a hopper and, as it ran out, a draught of air from a fan blew off the dirt and trash. The clean corn then ran between the runner and the bed rock and was ground into meal.

I could not but see in this the similarity to our spiritual life. We see the "wicked in great power and spreading himself like a green bay tree," while the righteous struggle on in affliction and sorrow. The trash that is blown from the corn does not pass through a grinding process but at the close of the day is swept up and cast into the fire. "At the end of the world the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace to be burned."

The righteous undergo their affliction in this world, but only that they may be prepared for a better and a brighter world. Before precious metals can be made of any commercial value they must be refined. This process consists of crushing, melting, separating, and molding. Before the Christian is ready for heaven he must pass through the refiner's fire from which he emerges pure and spotless, fitted to adorn the Master's diadem. Zechariah prophesied that God would lead His people through the fire, refine them as silver is refined and try them as gold is tried. Then God will say, "It is my people," and they shall say, "The Lord is my God." "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels (margin: special treasure); and I will spare them as a man spareth his own son that serveth him."

WHATEVER BAD times may come, or whatever perplexity, there is almost always close at hand, waiting for one, some plain thing to be done. It may be a mere matter of routine, an item in the day's regular business; it may be the exercise of some consideration for another; it may be only silent patience; but it is always *something*. And always one has the choice to do it or decline it. One can go through his work well or shirk it. One can consider his neighbor or neglect him. One can repress the fever-fit of impatience or give it wild way. And the perpetual presence of such a choice leaves no hour without guidance.—*George S. Merriam.*

TRANSLATION OF VERY ANCIENT IRISH VERSES*

"This is the perpetual fire which will never go out" (LEV. 6).

I offer Thee every flower that ever grew,
Every bird that ever flew,
Every wind that ever blew,
Good God!
Laudamus Te!

I offer Thee every thunder rolling,
Every church bell tolling,
Every leaf and sod.
I offer Thee every wave that ever moved,
Every heart that ever loved,
Thee, Thy Father, well beloved,
Dear Lord!
Every river dashing,
Every lightning flashing
Like an angel's sword.
Benedicimus Te!

I offer Thee every cloud that ever swept
O'er the skies and broke and wept
In rain, and with the flowers slept,
My King!
Each communicant praying,
Every angel staying
Before Thy throne to sing:
Adoramus Te!

I offer Thee every flake of virgin snow,
Every spring the earth below,
Every human joy and woe,
My Lord!
O Lord! and all Thy glorious
Self-ordained victories
Throned in Heaven above;
Glorificamus Te!

Take all of them, O Darling Lord,
In Thy Blessed Sacrament loved—
Adored—multiply each and every one.
Make each one of them into millions.

Into glorious millions, into glorious millions,
Into golden millions—of glorious, glorious song
And then, O dear Lord! listen, where the tabernacle
Glistens, to those praises,
Holiest One!

* There is a tradition handed down that this translation was made by an ancestor of my grandmother, about the year 1615, at Enniskillen, Ireland.—JOHN T. METCALF, U. S. Soldiers' Home, Washington, D. C.

THE HOLE IN THE GROUND

BY LILLA B. N. WESTON

THAT is what men call me—a hole in the ground. An ample hole, and of a reasonable depth. Dug in the centre of a city lot, black and brown and yellow, as I deepen.

But, strangely, I do not think of myself as a hole.

You see, long ago this spot that I now occupy was a pleasant space of green growth. In the spring the dandelions sent up tender green shoots, and the warm rains coaxed the grass-roots to awake; came swarms of sparrows that chattered and scolded and mated and made themselves quite at home all over me; came fat, placid-souled robins to dig equally fat, placid-souled worms; came hop-toads, and beautiful little striped baby snakes with quivery tails and heads like green jewels; and beetles, and long-legged grass-hoppers; and then there were flaming butterflies and silver moths, and caterpillars. Once a rabbit scampered into my tall foliages, and told me that never before he had seen such luxuriant burdock and plantain. And they were all beautiful. I have heard angels saying so, after a rain, when the sun crept out for a last peep at the glistening world before going snugly to bed for the night.

But one day all this came to an end. Men and horses and wagons and scrapers and shovels came; the men cursed my beautifuls, and cut them down and dug them out. They cursed the hard-working horses too; and when they slipped, they beat them; and though they steamed and sweated and strained, there was no rest. Ah, those were fearful days!

But there was a certain solace in it all for me. I was to be torn and seamed and gouged out and riven and scarred; but there was purpose to it. I had seen other green lots so dealt with, and great happiness had come of their tribulation. For after months of toil, there had been beautiful houses to pay for such travail.

So I waited and endured, and my soul was glad.

When the sky smiled upon me with a myriad silver eyes, and the dews drenched my wounds, I dreamed of my beautiful house. It was broad and high and nobly-roofed; it had generous front steps, and white walks all around; there would be balconies and porches and lattices, and little north corners and nooks where the moss might grow green in the steaming summer afternoons. Maybe the master would erect a sturdy fence all about me; and maybe the mistress would grace me with a garden, wherein she would grow fragrant mint and lavender and perhaps mignonette and phlox. I have seen such. The mistress next door does so.

And then I wondered if maybe there would be little feet to dance in glee on my soft grass; they would make very light little tracks, and tiny—not much bigger than the rabbit had made, I thought. And there might be a puppy and maybe a kitten, and it would all be so joyful. The mistress next door hangs a yellow canary in her window; I thought there might be a canary in the window of my house, too. I hoped so.

And there would be a back gate, no doubt, with a hook or a bolt on it. They are always interesting things, because so many little grimy hands love to reach over from the alley and dislodge them, and permit the gate to swing madly to and fro. I could put up with the swinging gate for the sake of the gurgles of delight from the disappearing elves. I have often longed for a gate.

I wondered if curtains would flutter from the open windows, or if my mistress would see that the screens were in quite promptly. I could hear the lawn-mower humming over my grass, and the hose playing cool and fresh. I pictured vines all about the front, and morning-glories on the trellis, and maybe a red-rambler rose or a honeysuckle.

It was all so very wonderful that I became reconciled to the swearing men and the clumsy wagons and the sweating horses; I even grew to see a sort of glory shining all behind them, because of what they were making possible.

And then. . . .

Well, the summer passed. . . . No bricks came, no cement nor mortar nor lumber nor glass. Nothing . . .

I do not know how I endured it. I do not think I did endure it. . . . I just sank into a kind of apathy, I was so sorely bereaved. My grasses were dead, my green weeds had been destroyed; everything was afraid to creep over me, and my two or three slender little trees had been rooted out. Even the friendly, gentle worms had been frightened away. In the sunshine I was hideous; in the moonlight I was but a dark and ugly blot; even in the thick darkness I was a danger and a menace, and very horrible.

One day a woman passed, leaning on her companion's arm.

"What an awful hole in the ground!" she exclaimed.

And suddenly it came to me that that was really all the name I had left—a hole in the ground! It was very terrible.

Even in these later days, deep within me my heart burns and aches and prays but one prayer—that I may some day be put to use. For if I am ever blessed with a house now, I shall not care that it is large and handsome and imposing. A very tiny house would satisfy me. Maybe they could fill in part of me, and make me small enough to accommodate a very little house. I *have* heard it said that little houses are happiest.

Shall I tell you a secret? . . . I scarcely dare—it means so terribly much to me.

The other day two young people came down the street—oh, very young they were. The girl's cheeks were like plum-blossoms, and the boy's arm kept slipping around her. They looked cautiously to right and to left, and then he whispered to her,

"Here it is—dearest!"

And she blushed a rosy red and whispered back,

"Isn't it beautiful? Our very own! . . . Will it be a very big house, do you think? I shall not want a maid. . . ."

"No, just a little house . . ."

Am I a hole in the ground? Yes, I suppose I am. But I am more than that. I am old enough to claim the right to be more.

I *am* a hole in the ground: but I am also a wound, a grave, a scar . . . a prayer . . . and a promise.

IF THY disturbance of mind proceeds from a person who is so disagreeable to thee, that every little action of his annoys or irritates thee, the remedy is to force thyself to love him and to hold him dear; not only because he is a creature formed by the same sovereign hand as thou art, but also because he offers thee an opportunity (if thou wilt accept it) of becoming like unto thy Lord, who is kind and loving unto all men.—*Lorenzo Scupoli.*

The Anchoret of the Hollow Tree

By CAROLINE FRANCES LITTLE

WHEN we learn the facts in regard to the anchorites, those who desired to live so close to God that they fled into the wilderness to be alone with Him, we usually find that they have had such a sense of their own sinfulness that they were impelled by the Spirit to seek solitude, where they might bewail their past lives, devoting themselves to prayer and penance.

Such was the case of the patron saint of Ghent, to whom the Cathedral there is dedicated, because "more things are wrought by prayer than this world dreams of," and in truth a life of prayer is one of real labor.

In the seventh century, when many priests were moved to preach among the Belgians and Frisians, the pagan people around Ghent were so fierce and savage that no missionary was able to go into their midst, until St. Amandus hearing of the great danger was the more incited to venture, and after many tribulations succeeded in establishing the monastery of St. Peter in Ghent, and obtaining some influence over the wild people. This city, called Ghent, Gaunt, or Gant, meaning glove, was founded about the same time as her sister city Bruges, and for the same purpose, that of driving back the Northmen, by watching for their approach from a castle or stockade. Ypres and Courtrai were started at that period, and these four cities became the famous Flemish communes.

THE CANAL, GHENT

Ghent rapidly grew into a city of importance, and when the population of London was less than 50,000, the former numbered fully 250,000 people. Charles V. once said, when talking with Francis the First, "I could put all of your Paris in my Gant" (Glove). It was here, in the monastery of St. Bavon, that the noted John of Gaunt, son of Philippa, was born in the year 1340. Art, craft of every kind, beautiful buildings and stately churches, grew apace, and the sad decline of Bruges increased the prosperity of Ghent; but in time this too began to wane, and the commerce and the population decreased.

It is more modern than Bruges, yet still there is much that is quaint and medieval, and the intersecting streams and canals, with shaded boulevards beside them, render the place picturesque. By its great canal Terneuzen, it communicates with the North Sea, and the population which was only forty thousand at the close of the eighteenth century increased again to two hundred thousand. The view from the great belfry is wonderful, for it stands 375 feet in height. In this hung the famous bell "Roland," on which was inscribed, "Myn naem isk Rolandt; als ick cleppe dan is't brandt. Als ick luyde, is't victorie in Vlaendernlandt. (My name is Roland; when I toll there is fire; when I ring, there is victory in Flanders.)" Charles the Bold rang this bell with his own hand when he made his "joyous entry" into the city in the summer of 1467. The famous Roland, however, was cast down and silenced when the up-rising of the people was crushed in 1540, and a modern one now hangs in its place.

But what appeals to Church people is the ecclesiastical history of Ghent — its churches and altars, its saints and Bishops. It is one of the five see cities of Belgium, each with a Bishop under the Primate; the other four being Liege, Bruges, Tournai, and Namur. Antwerp has a Cathedral, but of late years no Bishop, being placed in the diocese of Malines.

One day in the seventh century St. Amand, Bishop of Bourdeaux, was preaching a powerful sermon, such as arouses the consciences of sinners. In the congregation was a nobleman, 50 years of age, a native of Hasbain, Brabant. Why a profligate pagan of his position came to hear the great prelate we do not know; but, having recently lost his wife, he may have been led to stop and think over the wild, irregular life which he had led. When the discourse was ended Allowin, the Duke, afterwards known as St. Bavo, or Bavon, made his way through the crowd to the Bishop, and, falling upon his knees, wept so bitterly that his voice could not be heard above his sobs. At last he confessed himself to be a base sinner, and pleaded for help. He had fallen into good hands, and was immediately placed in the way of penance and instruction. He distributed all that he owned to the poor, and, entering the monastery at Ghent, received the tonsure, and daily pressed on in the way of the Cross. As the horrors of his past life were recalled, he longed to suffer with Christ, and was at last permitted to take up the life of a hermit. In the solitude of Malmedum forest, near Ghent, he chose a hollow tree, in which he lived a penitential life, subsisting upon wild herbs and water. Later on, following the advice of the Abbot, he built a cell in another nearby wood, where he dwelt alone with God. When his call came to die, his glorious farewell to this life was witnessed by Bishop Amand, the monks with their Abbot, and a priest from Turholt, all of whom assisted his passing soul with their prayers.

Sixty other noblemen were so influenced by his conversion that they built an abbey in Ghent, and, dedicating it to him, followed in his footsteps. Later this was destroyed by Charles the Fifth. His relics were removed to St. John's, which received his name and is now the Cathedral of St. Bavon, in Ghent. He is also the titular saint of Haerlem, as well as of the former city. The Cathedral stands on the square of St. Bavon, and, though large and massive, the exterior is plain. The west portal was defaced during the French Revolution, but has been restored. The statue of the saint, with the falcon (his emblem) and the sword and book, indicating that he was both duke and monk, has been replaced, and now stands beside one of the Christ. This church possesses many fine paintings, the most important of which is an altar panel in one of the chapels. This marvellous production is by the two brothers Jan and Hubert Van Eyck, who lived under the patronage of Philip the Good. They laid a firm foundation for Flemish art, and it is said that the color and technique they used were derived from the Moorish and Saracen decorations of the Koran, which in religious hands attained perfection. The subject is "The Adoration of the Lamb," and there are upwards of two hundred figures in the picture, which is a wonderful exposition of the latter half of the Epistle for All Saints' Day, as well as the significant grouping from the *Te Deum*. 1. The glorious company of the apostles. 2. The goodly fellowship of the prophets. 3. The noble army of martyrs. 4. The Church throughout all the world. The Lamb stands upon a scarlet draped altar, white covered, surrounded by angels with colored wings, bearing the Passion implements, and censers. The fountain of Life stands in the front of the picture, showering water upon the flower-bedecked ground. Around the whole are the groups of worshippers. It has been said that "in this picture are techniques and elements, color-blood and portraitures that have never since been surpassed."

The photograph can give but a feeble idea of this marvellous conception, but with a strong reading-glass many details can be observed, as, for instance, the chalice on the altar, into which the sacred blood flows.

In this Cathedral, amidst all these wonderful accessories and incentives to worship, the name and memory of the penitent but once sinful Anchoret of the Hollow Tree, St. Bavon, have been handed down from generation to generation.

IT IS A GREAT matter to learn to look upon troubles and trials not as simply evils. How can that be evil which God sends? And those who can repress complaints, murmurs, and peevish bemoaning —better still, the vexed feelings which beset us when those around inflict petty annoyances and slights on us—will really find that their little daily worries are turning into blessings.—*Lear.*

Church Kalendar

June 1—Tuesday.
" 6—First Sunday after Trinity.
" 11—Friday. St. Barnabas.
" 13—Second Sunday after Trinity.
" 20—Third Sunday after Trinity.
" 24—Thursday. Nativity St. John Baptist.
" 27—Fourth Sunday after Trinity.
" 29—Tuesday. St. Peter.
" 30—Wednesday.

KALENDAR OF COMING EVENTS

June 8-9—Connecticut Dioc. Conv., Christ Church, Hartford, Conn.
" 8-9—Connecticut Dioc. Conv., Christ Church, Hartford, Conn.
" 9—Marquette Dioc. Conv., St. Paul's Church, Marquette, Mich.
Western Michigan Dioc. Conv., St. Paul's Church, Muskegon, Mich.
" 11-13—Nevada Dist. Conv., Reno.
" 12—Wyoming Dist. Conv., St. Mark's Church, Cheyenne.
" 15—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
" 16—Vermont Dioc. Conv., St. Paul's Church, Burlington.
" 23—Asheville Dioc. Conv., Trinity Church, Asheville, N. C.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Rev. C. E. Betticher, Jr.
Rev. J. W. Chapman.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Miss S. B. Higgins.
Dr. John MacWillie.

SHANGHAI

Dr. W. H. Jefferys.
Dr. H. A. McNulty.
Rev. C. F. McRae.

CUBA

Rt. Rev. H. R. Hulse, D.D.

JAPAN

KYOTO

Rev. Isaac Dooman.

LIBERIA

Miss S. E. Conway.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, West Philadelphia.

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through MR. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE Rev. C. R. BAILEY, Ph.D., rector of St. Ann's Church, Revere, Mass., has accepted invitation to preach the baccalaureate sermon for the Woodsville (N. H.) high school.

THE Rev. JOHN W. HEAL, rector of St. Matthew's Church, Grand Junction, has been elected president of the council of advice of the missionary district of Western Colorado.

THE Rev. LEWIS HARNER HUBER, ordained to the diaconate on Whitsunday, May 23rd, has been assigned to Trinity Church, Jersey Shore, in the diocese of Harrisburg.

THE Rev. ALUN ARWEL HUGHES has accepted a call to become rector of the associated parishes of Mount Hope and Manheim, Pa., and should be addressed at the latter place.

THE address of the Rev. MEDVILLE MCLAUGHLIN is Christ Church, Broadway at 71st street, New York City.

THE Rev. W. E. MANN, rector of St. John's Church, Kewanee, Ill., preached the baccalaureate sermon to the graduating class of the high school of that city, on the evening of Trinity Sunday. This is the second time in three years that Rev. Mr. Mann has delivered this address.

THE Rev. Dr. ERNEST DEF. MIEL, rector of Trinity Church, Hartford, Conn., preached the baccalaureate sermon to the graduating class of St. Margaret's School, Waterbury, Sunday afternoon, May 30th, in St. John's Church, Waterbury.

THE Rev. WALLACE PIERSON has assumed the duties of rector of the parish of St. Augustine-by-the-Sea, Santa Monica, Cal. His present address is 415 Wilshire blvd., Santa Monica, Cal.

THE Rev. ADOLPHUS T. PINDELL, who for more than thirty-nine years has been the faithful rector of Sherwood parish, Cockeysville, Baltimore county, Md., having reached the age of 75, has presented his resignation to take effect on the fortieth anniversary of his rectorate, which will occur on February 2, 1916.

THE Rev. Dr. W. H. H. POWERS, rector of Trinity Church, Towson, Baltimore county, Md., who was recently taken very ill and removed to the Church Home and Infirmary, Baltimore, for treatment, is slowly convalescing.

THE Rev. G. FREELAND PETER has left St. Matthew's Church, Wheeling, W. Va., having resigned his position as rector there about the last of April, and has begun his work as rector of St. James' Church, Richmond, Va.

THE Rev. V. D. RUGGLES, rector of the Church of the Holy Communion, Paterson, N. J., will spend the month of June on a trip to San Francisco. His home address has been changed to 634 East Twenty-second street, Paterson. During his absence the parish will be in charge of the Rev. H. C. Dyer.

AFTER twenty-two years of faithful service as rector of the Church of the Prince of Peace, Walbrook, Baltimore, the Rev. HENRY T. SHARP has resigned to take effect July 1st, when he will take up special work under the direction of Bishop Murray.

ORDINATIONS

DEACONS

KENTUCKY.—In Grace Church, Paducah, Thursday in Whitsun week, the Rev. A. W. BROOKS, formerly a Methodist minister, was ordained to the diaconate by the Bishop of Kentucky. The candidate was presented by the Rev. C. S. Quin, the rector of Grace Church, who also read the epistle. The litany was said by the Rev. W. F. Rennenberg, rector of St. Paul's, Hickman; and the sermon was delivered by the Rev. A. E. Gorter, in charge of Epiphany Church, Louisville, Ky. Mr. Brooks will continue in charge of St. John's, Uniontown, Ky.

MILWAUKEE.—At Christ Church, Delavan, Wis., on Saturday, May 29th, the Bishop ordained to the diaconate Mr. HARWOOD STURTEVANT. The candidate was presented by the Rev. Mark Milne, rector of the parish, and the Rev. M. Bowyer Stewart preached the sermon.

MINNESOTA.—On Monday in Whitsun week, May 24, 1915, in the oratory of Seabury Divinity School, Bishop McElwain, acting for the Bishop of Minnesota, ordained JOHN WILLIAM BAGOT deacon. At the same time and place, acting for the Bishop of South Dakota, he ordained GEORGE WORTHINGTON DOW, deacon. Both candidates were presented by the Rev. F. F. Kramer, D.D., and the Rev. I. P. Johnson, D.D., preached the sermon. The litany was read by Rev. E. E. Lofstrom.

PRIESTS AND DEACONS

HARRISBURG.—In St. John's Church, York, on Whitsunday, the Rt. Rev. James H. Darlington, D.D., ordained to the sacred ministry the following: REV. GUY FRANKLIN CARUTHERS to the priesthood, presented by the rector of the parish, the Rev. Arthur R. Taylor. To the diaconate: GILBERT S. B. DARLINGTON, presented by his brother, the Rev. Henry V. B. Darlington; LEWIS HARNER HUBER, presented by the Rev. H. B. Pulsifer; CARL ICKES SHOEMAKER, presented by the Rev. Addison A. Lamb; JAMES HART LAMB, JR., presented by the Rev. Rollin A. Sawyer. The sermon was preached by the Rev. James H. Lamb, D.D., of Devon in the diocese of Pennsylvania. The Rev. Lewis H. Huber will be placed in charge of Trinity Church, Jersey Shore. The others will take work outside the diocese for the present.

LONG ISLAND.—At the Cathedral of the Incarnation, Garden City, the Rt. Rev. Frederick Burgess, D.D., ordained on Trinity Sunday, May 30th, to the priesthood, the Rev. Messrs. RAYMOND WRIGHT MASTERS, GEORGE BURGESS, GEORGE STUART MULLEN, HARRY L. RICE; to the diaconate, Messrs. ARTHUR ROLAND CUMMINGS, WILLIAM P. S. LANDER, FREDERICK BURGESS, JR., ELROY JEFFREY JENNINGS, and D. R. BLASKE (for the Bishop of Lexington).

PRIEST

OHIO.—In St. Paul's Church, Medina, Ohio, on Whitsunday, May 23, 1915, the Rev. WILLIAM V. EDWARDS (deacon) was advanced to the priesthood by the Bishop of Ohio. Preacher and presenter, the Ven. Archdeacon Abbott.

DIED

BAKEWELL.—Mrs. HARRIET WINSLOW BAKEWELL, wife of the Rev. John Bakewell, D.D., president of the Standing Committee of the diocese of California and rector emeritus of Trinity Church, Oakland, entered into the rest of Paradise on Wednesday, May 19th, from her residence in Oakland. Mrs. Bakewell was in her seventy-third year, and had been sick for some time. She came of the old Massachusetts family of Winslow, and had been prominent in many good works in Oakland. The Burial Office was said on Friday, May 21st, by the Bishop of the diocese, assisted by the Rev. Clifton Macon, rector of the parish, and the Rev. Alex. Allen, rector of St. Paul's Church. The interment was in Mountain View Cemetery, Oakland.

LONG.—Entered into rest May 21st at Williamsville, N. Y., JANE S. LONG, widow of Thomas J. Long and daughter of the late Juliet Andrews and Dr. Burr Kellogg. The office for the burial of the dead was read by the Rev. Walter R. Lord of St. John's Church, Buffalo. Interment at Williamsville.

MAYER.—Entered into Life Eternal, on Friday, May 21st, at his residence in Philadelphia, Pa., the Rev. HENRY C. MAYER. Funeral services were held at Christ Church chapel. *Requiescat in pace!*

SAVILLE.—In Cambridge, Mass., May 27th, SUMNER CARRUTH SAVILLE, M.D., eldest son of the late Henry Martyn Saville, M.D., and Antoinette Hale Saville, and brother of the Rev. Henry Martyn Saville, of Waltham, Mass., and Huntington Saville, Esq., of Cambridge, aged 48 years and 10 days.

SELLERS.—Entered into rest, May 19, 1915, ANNA FRANCIS, widow of David W. SELLERS and daughter of the late Rev. Joseph and Elizabeth Jaquette, in her seventy-eighth year. Services and interment at St. Peter's Church, Third and Pine streets, Philadelphia, Saturday, May 22nd, at 11 A. M.

TYSON.—Mrs. ANNA R. TYSON, wife of the late John S. Tyson of Savannah, Ga., at her home on the "Ridge" near Darien, Ga., May 21, 1915. Funeral services held in Savannah, May 22nd.

RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUESTMASTER, Holy Cross, West Park, N. Y.

MASSACHUSETTS.—A retreat to which the clergy generally are cordially invited will be held at Christ Church, Swansea, Mass., beginning Monday evening, September 27th, and closing Thursday morning. Conductor, the Bishop of Rhode Island. Those purposing to attend should apply for accommodation at Rest House, Swansea, to Mr. Clarence H. Poor, 45 Bromfield street, Boston, Mass. Charges $1.00 per day. Applications will be understood to be for the entire time, unless otherwise stated. Further information can be obtained from the chairman of the committee of arrangements, REV. A. E. JOHNSON, 155 Princeton avenue, Providence, R. I.

ONTARIO.—There will be (D. V.) a Retreat for the Associates S.S.J.D. and others, at Bishop Bethune College, Oshawa, Ont., from Monday evening, July 5th, till Friday morning, July 9th. Conductor: The Rev. Father Bull, S.S.J.E., Mission House, Boston, Mass. Expenses: $3.00, with an offertory on Thursday morning to defray the expenses of the conductor. Anyone who wishes to be present will kindly communicate as soon as possible, and not later than June 15th, with MRS. W. E. BIGWOOD, St. John's Convent, Major street, Toronto.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

CATHOLIC PRIEST wanted for July and August in Eastern capital, parish of "plain people." $75 per month and sole use of brick rectory. Either married or single priest. Two Masses on Sunday, sermon at late Mass and address at night. Daily Mass. No visiting required, and Sunday school not in session. References exchanged. Address CAPITOL, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, during July and August, for Catholic parish in Greater New York. Daily Mass, and late choral Mass on Sundays. No evening services. $20 weekly. Address ARMO, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, Catholic, Evangelical, energetic, middle life, keen on pastoral, missions, Sunday school work, preacher, married, desires permanent work, parochial, institutional, preferably near city, invites correspondence from Bishops and vestries who appreciate fidelity. House and modest living expenses absolutely necessary. Highest testimonials. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

POSITION wanted as supply during the months of July or August, or both, by a Southern clergyman. Catholic. Position in the Middle North or East preferred. Best of references. Address "SOUTH," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, good Churchman, wants parish, small city or village. Good preacher, parish and social worker. East or South. Address "LOYAL," care LIVING CHURCH, Milwaukee, Wis.

AS CURATE and organist by young, unmarried priest. Address E. H. S., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CHURCHWOMAN between 25 and 35, wanted to play small pipe organ for chapel services and take light duties during July and August in a Church institution for girls, under the care of Sisters, near New York. Address SISTERS, care LIVING CHURCH, Milwaukee, Wis.; giving references.

WANTED—Several industrious people to distribute moral literature. Will pay $180 for 90 days work. PURITY CO., Pope Bldg., Chicago, Ill.

POSITIONS WANTED—MISCELLANEOUS

POSITION OF TRUST and responsibility is sought by an educated DEPENDABLE gentlewoman (widow, middle-aged), as matron or house-manager in private family, school, orphanage, working boys' or girls' home, or sanitarium. Is devoted to the well-being of children and thoroughly understands their care; also experienced with the sick and aged. Address MRS. E. E. DRUMMOND, 2622 Prairie avenue, Evanston, Ill.

TO CLERGY AND MUSIC COMMITTEES.—Organist and Choirmaster, highly qualified, experienced man, desires immediate permanent position, or temporary work. Accomplished player. Expert trainer and director. Recitalist. Churchman. Recommended by Bishops, clergy, and eminent musicians. Address "ORGANIST," 3702 Manayunk avenue, Wissahickon, Philadelphia, Pa.

ORGANIST AND CHOIRMASTER, experienced, successful with boys, has passed an academic course abroad, post-graduate of Dr. Stubbs, wishes to change position to Greater New York or New Jersey. For information address Mr. PAUL RAPP, Director of Pratt's Institute Club, Brooklyn, N. Y.

THOROUGHLY experienced French teacher wishes position for the fall, in Church school or other. Speaks German fluently, can also take English classes. No "walks" or "house-duties." Highest references. Address M. J. B., care LIVING CHURCH, Milwaukee, Wis.

EDUCATED, efficient man, desires position as companion—nurse to epileptic or invalid gentleman. Experienced traveler. Long, practical experience in six states. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Va.

ENGLISH CHURCHWOMAN, graduate nurse of English hospital, desires position as traveling companion. Experienced traveler, good reader. Cheerful disposition. References from clergyman and doctors. Address CILA, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, first-class, would consider change, where Churchly, devotional, but thoroughly stimulating results are desired. Best possible New York commendations. Moderate salary. Address "CANTO-FERMO," care LIVING CHURCH, Milwaukee, Wis.

YOUNG ENGLISH TEACHER desires position as companion during the summer, or governess to girl in her 'teens. Plays well and speaks French fluently. M. B. B., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S SECRETARY, experienced traveler, educated, generally efficient young woman, wishes position as companion for summer months, traveling or at resort. Address "COMPANION," care LIVING CHURCH, Milwaukee.

MIDDLE-AGED SEXTON of a church now closed, man of family, asks from some Churchman management of apartment houses, renting, collecting, or similar work, near New York. Address SEXTON, this office.

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AUSTIN ORGANS.—One writing a friend for organ information was recommended to the Austin firm. He thereupon wrote many letters of inquiry to Austin organ users, and wrote back to the one who had recommended: "There was one thing to be noticed about all the letters we received from churches where Austin organs have been installed—that everyone was enthusiastic about the Austin organ." AUSTIN ORGAN CO., Hartford, Conn.

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An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

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G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

ANNUAL CONVENTIONS

SUMMARY

ALABAMA took its place in the Province of Sewanee. Six new churches were reported built, a board of religious education was appointed, and other marks of growth appeared.—CHICAGO'S very full report tells of important work being done in a large way. The pension system was accepted in full.—Small attendance at the KENTUCKY council was ground for urging that the sessions hereafter be held always in the see city. The Advent preaching mission was provided for and the pension fund accepted. Much time was given to diocesan missions.—MISSOURI approved the pension system, the nation-wide preaching mission, and the commemoration of Magna Charta. Remarkable growth was shown in the diocesan missionary field.—NORTH CAROLINA approved the plan for a racial episcopate, accepted the pension system, laid heavy assessments for educational work, and made plans for a diocesan every-member canvass.—A large attendance marked the convention closing what the Bishop of OLYMPIA called the "best year of his episcopate." The Church Pension Fund system was accepted, and a committee appointed to report next year on ways and means. Church work at the state university received favorable attention.—OREGON'S convention greeted Bishop Sumner, accepted the pension system, and did much other important business.

ALABAMA

ON MAY 5, 1915, in Grace Church, Anniston, the eighty-fourth council opened at 10:30 A. M., with the celebration of the Holy Communion. The Bishop was the celebrant, assisted by the Rev. John Wing, rector of Grace Church. The Bishop himself preached the sermon.

Immediately after this service the council assembled in the Masonic Hall and was called to order by the Bishop. The secretary called the roll. Every clergyman in the diocese was present except one, who was prevented from attending by illness. The largest number of lay delegates of any recent council answered to the roll call. The Rev. Willis G. Clark was unanimously elected secretary of the diocese and the Rev. V. G. Lowery, assistant secretary.

After the accomplishment of some routine business, the Bishop read his annual address, which dealt largely with matters pertaining to the Orphans' Home in Mobile and the condition of the Church. This condition the Bishop reported to be the most encouraging in the history of the diocese. The number of communicants reported was larger than that of any previous year, and 535 people had been confirmed during the year. Four clergymen were received, and four young men are reported as studying for the ministry. The subscriptions to missions, both diocesan and general, were increased. Six new churches were built, two of stone, one of brick, and three of wood. Practically every parish reported an increase in both vital and material statistics. Nearly $50,000 was raised for the building of a new Home for Orphans.

After the Bishop read his address a motion was made that the diocese take its place in the Fourth Province. This motion precipitated a long debate. After five hours discussion the question was called for and the motion carried by a large majority. The Bishop then announced that the diocese was a part of the Province of Sewanee.

The following were elected delegates to the synod, which meets next fall at Sewanee: Clerical, Rev. Messrs. Willis G. Clark, Matthew Brewster, D.D., W. N. Claybrook, M. S. Barnwell, Cary Gamble, Stewart McQueen; lay, Messrs. W. F. Garth, John E. Mitchell, Robert Jemison, Henry Whitfield, Dr. W. B. Hall, Dr. Harry Inge.

The council adopted a resolution appointing a diocesan board of religious education, and instructed the Bishop to appoint a committee to raise a scholarship fund for the education of young men for the ministry.

By resolution the council appointed Ascension Day, Whitsunday, and Good Friday, respectively, for special offerings to be taken in all parishes and missions for general missions, theological education, and the Church's work among the negroes in the diocese.

The council adjourned to meet in Trinity Church, Mobile, on May 5, 1916.

CHICAGO

THE SEVENTY-EIGHTH annual convention was held at the Cathedral of SS. Peter and Paul on Tuesday and Wednesday, May 25th and 26th. An attendance of 97 clergy and 201 lay delegates represented 50 parishes and 22 missions.

The opening service was the Holy Communion at 10:30 A. M., with Bishop Anderson as celebrant, assisted by Suffragan Bishop Toll, the Rev. John H. Edwards, and Dean Pond. Instead of the usual sermon, the Bishop read his annual address. It was a complete and concise survey of the conditions and work in the diocese, and so significant was it that later it was ordered by the convention to be printed and read to the congregations of the diocese some Sunday in October.

The Bishop said:

"The area of the diocese of Chicago is 15,280 square miles, and the population at the last census was 3,288,290. This population is growing rapidly, although in some of the smaller towns and villages it is not increasing. In seven of the twenty-five counties the Episcopal Church has no organized work. Within the diocese there are 69 cities and over 1,000 population, in which the Church is not represented. In Cook county (in which Chicago is situated) there are ten such cities. The dominant religious body in sixteen counties seems to be the Roman Catholic. The Methodists are numerically superior in six counties, the Baptists in one. The Church seems to rank fourth numerically in Lake county, and fifth in Cook county and Jo Davies. In fifteen counties it ranks from seventh to twelfth; in seven counties it is non-existent. From the census of 1906 it appears that one-half of the population did not record themselves as members of any religious body. It is probable that the condition is better in the larger cities and worse amongst the rural population.

"Of the parishes and missions, 69 have an income in excess of $1,500; 26 less than $1,500 and more than $500; 16 less than $500. Six congregations have no buildings and use rented rooms; 108 clergy are engaged regularly in the diocese. There are 14 retired clergy, 6 lay readers, and students. There are 3 deaconesses supported by the Woman's Auxiliary, who are doing City Mission work, besides the Sisters of St. Mary. Last year the diocese was reported as having 16,562 families, 64,091 individuals, 30,925 communicants, 1,593 Sunday school teachers, and 12,096 Sunday school scholars. The accuracy of these figures may be questioned, as for

instance, when the number of communicants is compared with that of fifteen years ago. The footings show a much larger number of communicants than the clergy will report. The unreported communicants are not an asset to the Church, but they are a liability. It is doubtful whether our present method succeeds in shepherding the flock and in seeking the lost and the lapsed sheep. It might be well to consider parochial boundaries.

"The Home for the Aged has $90,000 endowment, and no debts. A new building, sorely needed, costing about $100,000, is to be built at once if the diocese raises $30,000, by which it will be entitled to the generous gift of $65,000 offered by Mr. T. E. Wells and his family, who are members of the Presbyterian Church. Fifteen thousand dollars remains to be raised within ninety days to fulfil the conditions of the gift. St. Mary's Home has received a gift of $10,000 from Mrs. Joseph Worthington towards building a school of domestic science. St. Luke's Hospital cares for between eight and nine thousand patients yearly, about one-third of whom are free patients. It is in sore need of more space for housing patients, and for the building of a new nurses' home, and must have larger diocesan contributions for these plans. At Providence Day Nursery a new building, costing $7,500, will be erected by Mrs. Benton's infant class of St. Paul's Church, to be known as The House of Happiness. The Cathedral Shelter for the unemployed took care of 103 boys and young men daily during the four months and a half of its existence, and was splendidly supported. The Chicago Homes for Boys, Waterman Hall, and the Western Theological Seminary are all in excellent condition."

In speaking of the organizations, the Bishop said that the Woman's Auxiliary continues its record for zeal, strength, accomplishment and high ideals. In numbers, influence, practicalness, in spiritual tone, it has been for many years the banner organization of the diocese. The Bishop commended the work of the Church Club, but thought it capable of still larger influence. The Girls' Friendly Society "is growing in social activity, and perhaps in numbers and personal influence. The Brotherhood of St. Andrew is growing and has conducted useful conferences for men and boys. Its diocesan meetings have been of a high order; of its parochial efficiency I am unable to speak. The Daughters of the King, with the Brotherhood, have high spiritual standards, which are not popular. They will do their best work by holding up their standards, even at the cost of holding down the membership." Of men's clubs he said: "The Fox River Valley Church Club should be a valuable auxiliary to the Church Club. Men's clubs are conspicuous features in the parochial life of the diocese and contribute to the social and intellectual life of the community, but many are so detached from the Church, and so rigidly cut off from the consideration of everything of a definitely religious character that they cannot be employed to further the specific work of the Church. They serve a good purpose. An affiliation between the parochial men's clubs and the diocesan Church Club could be made a very effective instrument for good, but such affiliation would completely alter the character of the local organization."

In speaking of missions, he said that the average contribution to diocesan missions for the last five years has been $24,163.32, in addition to special contributions. The high water mark was reached in the past year, the total receipts being $29,432.78. The apportionment to be made for the coming year is $30,000 for diocesan and $30,000 for general missions. The Swedish work is most disappointing. The work among Italians has been trying because of conditions of unemployment: yet there has been a steady growth. We must remember that the Italians sought us. There are many thousands of Italians in Chicago who have left the mother Church, and who, without religion, are not acquisitions to the life of the city. It is from this class that the appeal has come to give them the ministrations of a Church which they recognize as being both American and Catholic. The deaf mutes have acquired a church building of their own on Indiana avenue, on which they have spent $5,000 for improvements, and have a debt of only $2,000.

The Bishop praised the work at St. Thomas' Church among colored people (of whom there are 70,000 in Chicago) for "its orderly management, its systematic methods, and its contributions to outside objects." In six parishes and missions there had been marked retrogression. In the hope that at the end of another year they may be named on the other side of the account, they are not named here. Confirmations by the Bishop for the year numbered 950.

The Bishop Suffragan made his address shortly after the convention reassembled for the afternoon. In it he asked for a fuller investigation and deeper consideration of the work among foreign peoples, particularly among the Swedes, the Bohemians, the Poles, and the Italians.

Of the Swedish work he said:

"Our expectations have not been fulfilled. The chief reason for failure has been that our departed Swedish priests could never enter, as many of their people, especially the young, the American-born, entered, into the fulness of our American spirit and life. They thought and spoke and lived after the manner of their fathers. A morning service in Swedish for the older people should have been given and sufficed, and in the afternoon one ought always to have been in English. Then the new generation would have found themselves at home among our English-speaking congregations.

"A second opportunity came to us in the work among the Bohemians on the West Side. Hundreds of these thrifty, wide-awake, and open-minded people waited for years to be gathered in, and to be molded by us into a real Christian citizenship. But, alas, we failed to continue our interest in them, and other Christian bodies have gone in and are ministering to them. Only a remnant of the original number is left to us.

"A third opportunity was lost of doing work among the large Polish population. Either for want of confidence in ourselves, or of want of confidence in them, we came short of doing our duty, and left them to themselves. They have organized into an Independent Catholic Church, and are doing a most remarkable work amongst us.

"Of the work among Italians, in my humble opinion a faithful deaconess or a consecrated sister might have furthered this work more than any other factor by working among and with the women and children.

"May we not yet recover some of the lost ground, and take possession of new territory where these people are crowding in, and as yet have no one who cares for their souls?

"What I have said about these foreign peoples may be said also of Church restoration and Church extension among the English-speaking people in city and country. There is no reason why we should not go in and occupy many new places in this fast growing city, its immediate suburbs, and outlying cities, towns, and villages."

Bishop Toll's confirmations numbered 919, making a grand total of 1,869 for both Bishops during the past year for the Church in Chicago.

The name of the Rev. Dr. John Henry Hopkins, D.D., appears on the Standing Committee. The secretary, treasurer, and registrar were reëlected.

Deputies to the Provincial Synod: Rev. C. H. Young, Rev. W. C. De Witt, D.D., Rev. G. C. Stewart, L.H.D., Rev. John Henry Hopkins, D.D.; Mr. W. R. Stirling, Mr. E. P. Bailey, Mr. C. E. Field, and Mr. H. J. Ullmann.

Pledges were made for diocesan missions of $25,222; for general missions, $21,957; both pledges being in excess of those for last year.

When the report was read of the Church Home for the Aged, which referred to the magnificent gift of $65,000 from the family of Mr. T. E. Wells towards the building fund, a motion was made and carried, expressing the grateful thanks of the convention to the family.

The convention reassembled at 10 A. M., Wednesday, May 26th, Bishop Anderson presiding. The Rev. Charles M. Page made an address on the work of the Church in the University of Illinois. He said that he had received some encouragement from the students, who had testified to the reality of his work there. He reported an increase in communicants. The great need at present was for a proper church building. Plans for this have been made and a chapel will be built as soon as enough money is forthcoming. Mr. Page spoke of the unusual opportunities for work among the Chinese and Japanese students at the University. He stated that 671 men had recently registered as having no religious faith.

The question of the Church Pension Fund was made a special order of business in the morning. The committee on legislation reported favorably as to the proposed canon on the fund in the form submitted by the special committee. Mr. E. P. Bailey, for the committee, then submitted the proposed canon, which had been considered in joint session with the committees on legislation and finance. He said that in answer to a special letter sent to ninety vestries and finance committees in the diocese, sixty-two had replied as favoring the plan. He moved the adoption of the report. The motion was thoroughly discussed from the floor, and Mr. Monell Sayre, the secretary of the fund, on invitation of the convention, took part in the discussion. On the motion being put, it was passed unanimously, receiving 72 votes from the clergy, and 40 from the delegates of parishes.

The next order of business was the ratification of the amendments made to the canons of the diocese.

The report of the committee on peace was read by Dr. Wolcott, and adopted by the convention.

On motion of the Rev. D. S. Phillips, D.D., the convention resolved unanimously to register its support of the cause of law and order, and particularly the efforts being made to enforce the closing of saloons on Sunday.

KENTUCKY

A SERVICE in Grace Church, Paducah, Monday evening, May 24th, began the eighty-seventh annual council. Addresses were delivered on the Book of Common Prayer by the Rev. Messrs. L. E. Johnston and R. L. McCready. The Rev. F. W. Hardy also spoke on the work of the diocesan board of religious education, and the offering was devoted to this purpose. The following morning there was an early celebration of the Holy Communion, and at the later celebration, in lieu of a sermon the Bishop delivered his annual address in accordance with a resolution recently passed.

The Bishop's address began by calling attention to several national movements in the Church at large, such as the nation-wide preaching mission to be held for two weeks at the commencement of the next Advent season, and the Church Pension Fund. Attention was also called to diocesan plans, including the Bishop Dudley Memorial Endowment Fund for the episcopate, and to the need of further means for diocesan missions, and communicants were urged to remember the former in

their wills. Stress was also laid upon general missions. "No one who believes in missions ever asks when they are to end. They will end when Christianity ends. I would say what I have said elsewhere, if anyone should inquire when we are to stop giving; the best answer is in these words, 'When the Master stops giving to us.' . . . Missions are simply our love and faith put into practice. The expression of our Christianity is not in self-congratulation that we are saved, but in that we rejoice and in some way contribute to the saving of others. Missionary indifference has only one meaning and that is hindering the plan of God."

Routine business, reports, and elections occupied the remainder of the morning and afternoon. This convention was rather uneventful and with a much smaller attendance than usual even of the clergy, while few parishes had more than one lay delegate instead of the permitted three, and a number even of the larger parishes had no lay representation at all. This is doubtless explained by the distance for the majority and the inability of many laymen to spend the time or money necessary to attend. It is coming to be considered a serious mistake for the council to meet outside of Louisville, even once in three years, which it has done by long established custom, because of the difficulty of securing adequate representation and because of the hardship entailed upon the few parishes outside in trying to entertain the council without proper facilities to do so, especially in places where hotel accommodations are poor. It is more than likely that next year steps will be taken to secure the council's always meeting in the see city, probably and properly at the Cathedral. The next meeting will, however, be held in St. Mark's Church, Louisville, May 24th—at their urgent invitation, owing to its being the tenth anniversary of the parish's admission into union with the diocese. All of the former officers were pretty generally re-elected or appointed; the Standing Committee remains the same, also the deputies to the Provincial Synod. The representatives of the diocese in the Cathedral Chapter are new, being Messrs. Cushman Quarrier, T. Kennedy Helm, and Samuel D. Jones. The social service commission is reduced by the omission of the two women who were added to it last year. The greatest change is that of secretary of the diocese, made necessary by the resignation of John J. Saunders, who has filled the office most capably and acceptably for the past twelve years, but who could not be prevailed upon to serve further in that capacity owing to a press of other duties. His successor is the Rev. George C. Abbitt, rector of Grace Church, Hopkinsville. Resolutions of appreciation of Mr. Saunders and his work were adopted by a unanimous rising vote and general applause. Few changes were made in the canons, except a slight one requiring that candidates for parish vestries shall have been on the list of communicants for at least six months immediately preceding the election, this having always been a diocesan requirement of voters. The name of the old Sunday school board was changed to that of the Diocesan Board of Religious Education, and an encouraging report of its work accomplished during the past year was made through its chairman, the Rev. Harry S. Musson, in bringing Dr. William E. Gardner to Louisville for a most successful institute last fall and in the perfecting of plans for a diocesan school of religious education to be held at the Cathedral, beginning next October. It also secured the apportionment of the diocese in full for the General Board of Religious Education, and is making an earnest effort to complete the sum asked for this year; pledges were taken for this purpose. The recommendations in regard to the Clergy Pension Fund were unanimously passed and most expeditiously, there being no debate or discussion of the subject. Much time was given to the consideration of diocesan matters, a number of addresses on diocesan missions being delivered. The second evening was entirely given over to the subject, the report of the diocesan board being read and addresses delivered by the Rev. Edward S. Doan, priest in charge of St. George's mission, Parkland; the Rev. Harris Mallinckrodt, rector of Calvary Church, Louisville, and the Rev. George C. Abbitt, rector of Grace Church, Hopkinsville. A committee was appointed by the Bishop to arrange for a general preaching mission during two weeks of the coming Advent season in accordance with the recommendations of the General Convention.

Immediately following the council a three days' institute for the Woman's Auxiliary was conducted by Miss Emily C. Tillotson of the Church Missions House, along the lines of the one conducted by her in connection with the semi-annual meeting of the Auxiliary in the Cathedral last fall, this taking the place of the annual meeting usually held at the time of the diocesan council. It is required by the constitution of the Kentucky branch of the Auxiliary that the annual meeting of the Auxiliary shall always be held in the see city.

MISSOURI

BISHOP TUTTLE preached at the Holy Communion service at the opening of the seventy-sixth annual convention, on Tuesday, May 25th. In his sermon the Bishop dwelt on the history of the diocese from the time of Bishop Kemper and emphasized the fact that the diocese never had been in better condition, financially and spiritually, than now. He touched on the subject of war in his characteristic way, saying that the problem of war results from the problem of evil, and that "a righteous patriotism will fight when so commanded."

The Church Pension Fund plan was recommended by the committee to whom it was referred last year as being a national, consistent, scientific plan. It was endorsed by the convention.

The address of the Bishop Coadjutor showed remarkable growth and strength in the missionary parts of the diocese, all the missions except one or two being on a sounder basis and with a more hopeful future than ever before. St. Mary's, St. Louis (Rev. L. H. White, in charge), in an every-member canvass increased its income from $300 to $1,050 annually, and Epiphany, St. Louis (Rev. W. L. Essex), and St. Timothy's, St. Louis (Rev. R. M. Hogarth), each reported thirty-four confirmations. The total gain in communicants in Bishop Johnson's field was twelve and a half per cent.

On the second day of the convention Dean Hullihen of the University of the South spoke concerning the needs of the university, saying that it was one of three universities in the South which were in Class A; and in response to his address a committee was appointed to urge the claims of the university throughout the diocese.

Three resolutions, one to pay an apportionment of $127 asked for by the General Board of Religious Education, were referred to the committee on finance and incorporated in their budget, which carried an assessment of $8,000 for all purposes.

The nation-wide preaching plan for next Advent was approved and the plans for this diocese entrusted to a committee of five.

Dean Davis urged the emergency appeal of the Board of Missions for one day's income.

Miss Triplett, secretary of the Woman's Auxiliary, was accorded the unusual privilege of reading the report of the Woman's Auxiliary herself. The report was followed by the report of the missionary to city institutions (Rev. J. H. Lever), who urged better provision for the feebleminded, for men sentenced to the workhouse, and for mothers and babies discharged from the city hospital, and emphasized the problem of unemployment as the fundamental social problem. The reports of St. Stephen's House (Rev. H. W. Mizner) and Holy Cross House (Rev. G. F. Taylor) showed wonderful work done, and missionaries from the rural field also addressed the convention.

The report of the diocesan board of religious education, read by the Rev. Mr. Kemerer, supplemented by the Rev. Mr. Wise, showed 183 enrolled in the Church school of religious instruction during the past winter and stated that a course in Church History would be added to the curriculum next year.

A resolution of appreciation on the work of the Sisters of the Good Shepherd at Bishop Robertson Hall, a school for girls which is to close this year, was adopted.

The report of the committee appointed last year to act with a similar committee from West Missouri concerning the work done by Calvary Church, Columbia (Rev. F. J. Bate, rector), was presented by the Rev. Z. B. T. Phillips. Mr. Phillips stated that nothing had been done by the committee and recommended that the matter be referred to the diocesan board of religious education.

A resolution offered by the Rev. F. J. Bate of Columbia concerning the care of the feebleminded and urging the extension of juvenile courts outside the cities was referred to the committee on social service.

A resolution was adopted to commemorate the seventh hundred anniversary of the signing of Magna Charta by sermons and by asking Bishop Tuttle as Presiding Bishop of the American Church to send felicitations to the Archbishop of Canterbury.

The members of the Standing Committee were reëlected. The Missionary Board consists of the Rev. Messrs. Blaisdell, Coxe, and Duckworth, and Messrs. Lycett, Thompson, Curtice, McMaster, and Randolph.

The convention was dismissed with the benediction by Bishop Tuttle.

NORTH CAROLINA

THE NINETY-NINTH annual convention met in Holy Trinity Church, Greensboro, N. C. (Rev. Robert Roe, rector), May 18th, 19th, and 20th. The Woman's Auxiliary met contemporaneously in St. Andrew's Church, Greensboro (Rev. James D. Miller, rector). Both conventions were so largely attended and have grown so large that it was decided that after 1916 they shall meet at different dates. Both conventions were harmonious and enthusiastic. The Rev. Francis M. Osborne of the Church of the Holy Comforter, Charlotte, preached the convention sermon on "Ideals of Church Power, Propagation, and Achievement set forth in the Great Commission."

Two new parishes, St. Martin's, Charlotte, and St. Mary's, High Point, were admitted into union with the convention. The plan for a racial missionary episcopate for the negroes was unanimously approved by the convention. The Clergy Pension Plan of the General Convention was accepted, and until it is put in operation coöperation with the General Clergy Relief Fund is provided for and urged. A two-per cent. apportionment upon minister's salary and current local expenses was made for the benefit of Church work at the state university and a similar amount for the support of the University of the South, Sewanee. A committee was also charged with soliciting individual gifts for the Sewanee Endowment.

On the second evening of the convention a missionary meeting was held, when plans were announced and a committee appointed for a diocese-wide every-member canvass for Church extension, such as that recently carried out successfully in East Carolina. The convention will meet in 1916 at the Church

of the Holy Innocents, Henderson, and in 1917 will enter with East Carolina into a joint celebration of the centennial of the organization of the diocese.

Bishop Cheshire made his address on the evening of the first day. He had confirmed 512 in the diocese, and 73 in East Carolina. He had ordained three men to the diaconate, and advanced three to the priesthood, making twenty-five men now in the diocese and ordained at his hands, besides seventeen in other dioceses. The diocese has lost one clergyman by death and two by transfer, gaining eight by transfer and ordination, making a total of sixty-two at present. The diocese also has eight candidates for orders and seven postulants. The Bishop urged the causes of the Emergency Fund, the work for negroes, the Thompson orphanage, and St. Mary's School.

Standing Committee: Clerical, Rev. Messrs. M. A. Barber, A. B. Hunter, and Sidney S. Bost; lay, R. H. Lewis, M.D., and Mr. Albert L. Cox.

Delegates to Synod of Sewanee: Clerical, Rev. Messrs. M. A. Barber, S. S. Bost, W. H. Hardin, F. M. Osborne, R. B. Owens, Isaac W. Hughes; lay, Messrs. J. C. Buxton, C. H. Herty, R. H. Lewis, M.D., W. L. London, Joseph B. Cheshire, Jr., P. H. Boyden.

OLYMPIA

A PRE-CONVENTION service was held in St. Mark's Church, on the evening preceding the convention, which met in Epiphany Church, Seattle, May 18th and 19th. All the choirs of Seattle and the clergy of the diocese took part in the choral service. Over two hundred choristers were in procession, the Bishop preaching the sermon.

The convention opened with a choral Eucharist. The Bishop was celebrant; the Rev. Wood Stewart, epistoler; and the Rev. T. A. Hilton, gospeller. The Rev. E. V. Shayler of St. Mark's Church preached the convention sermon.

The Bishop read his address at the afternoon session, in which he reviewed the work and life of the past year, which he terms the best of his episcopate. He trusted the clergy would adopt the Pension Fund plan, and enlarge the episcopal endowment. The number of confirmations had been more than one hundred greater than in any previous year. Of this number the Rev. W. J. Getty of Port Townsend, a parish with less than one hundred communicants, presented forty-six, the largest single class this year.

A convention dinner was served to about three hundred Church folk in the Y. W. C. A. upon the evening of Tuesday, which was practically an evening session of the convention. Dr. F. T. Webb of Tacoma presented the subject of the Clergy Pension Fund; Mr. E. C. Arnold of Seattle spoke upon "The Mission of the Diocesan Board of Missions"; and the Rev. W. H. Bliss spoke to the topic "Organization." The Bishop closed with an address, "Forward."

The convention adopted the Pension Fund plan during the second day, as it is proposed by the General Convention, and a committee was appointed to present a plan next year by which the necessary funds may be provided.

Church work at the University of Washington received much attention. A committee to investigate the conditions and opportunities for the Church and Churchmen there was appointed to report for action at the next convention. It seems probable that a diocesan hall will be erected for the Church's work.

The Rev. Dr. Gowen, for eighteen years rector of Trinity Church, Seattle, but now a professor at the university, was appointed chairman of the committee, associated with Messrs. A. J. Quigley and W. W. Turner.

The Standing Committee and the board of religious education were reëlected.

Provincial Synod: Rev. Messrs. E. V. Shayler, Wood Stewart, T. A. Hilton, E. M. Rogers; Messrs. C. C. Bronson, G. Plummer, N. B. Coffman, E. C. Arnold.

Board of Missions: The Archdeacon and Deans, the Rev. Messrs. Wood Stewart and C. S. Morrison; Messrs. J. M. Kinne, H. S. Irons, G. Turrell, A. J. Quigley, E. C. Arnold.

The next convention will meet in Christ Church, Seattle.

Coincident with the convention was a meeting of the House of Churchwomen. These all attended the opening service, crowding the church. This house, of which Mrs. Edmund Bowden of St. Mark's Church, Seattle, serves as president, held a two-day session and inaugurated much work. Many of the parishes and missions had full delegations. Through this body of women the Japanese mission in Seattle is to be supported for this year. A Sunday school for Japanese is to be established in another part of Seattle.

OREGON

THE TWENTY-SEVENTH annual convention, held at Trinity Church and parish house, Portland, May 19th and 20th, was distinguished by the fact that it was the first presided over by Bishop Sumner, and also by the expeditious disposition of a large volume of important business. At the opening service at Trinity Church, the Bishop was celebrant, and was assisted by the Rev. A. W. Griffin and the Rev. William Horsfall. The Ven. H. D. Chambers was Bishop's chaplain, the remainder of the clergy were vested and in the chancel.

The Bishop's annual address took the place of the sermon, and proposed energetic measures in dealing with difficulties confronting the diocese, and sounded an inspiring note of renewed and consecrated effort. After the service the convention was organized in Trinity parish house, and the Rev. John D. Rice of Portland was elected secretary, succeeding the Rev. C. W. Baker of Roseburg, resigned.

The Church Pension Fund was not only favorably acted upon, but received a splendid endorsement, every member of the clerical order and every lay delegate except one voting for its adoption. Also an enabling canon was adopted.

The closing of the Bishop Scott School at Yamhill was recommended and approved. Twenty-five dollars was donated to the General Social Service Commission, and $50 to its exhibit at the Exposition at San Francisco. A committee was apointed to frame a memorial to the late Bishop Scadding.

The results of the election were as follows:

Treasurer: Mr. R. W. Hastings.

Registrar: Rev. W. A. M. Breck.

Standing Committee: Very Rev. H. M. Ramsey, Rev. J. E. H. Simpson, Dr. S. E. Josephi; Mr. H. D. Ramsdell, Hon. R. L. Glisan.

Deputies to the Eighth Provincial Synod: Rev. R. S. Gill, Very Rev. H. M. Ramsey, Rev. T. F. Bowen, Rev. John Dawson, Dr. H. B. Leonard; Mr. F. S. West, Mr. Frank Spittle, Mr. G. C. Nicholson.

Delegates to the Provincial Sunday School Convention: Rev. O. W. Taylor, Very Rev. H. M. Ramsey, Rev. T. F. Bowen, Dr. Leonard, Mr. F. S. West.

The annual meeting of the Woman's Auxiliary was held one day previous to the convention. Bishop Sumner preached the sermon. Mrs. A. R. Hill was elected honorary president, and Mrs. Charles Scadding, president. For the Junior Auxiliary, Miss I. Ponter was chosen president, and Mrs. J. A. Cunningham, vice-president.

THE CHURCH AT WORK

A NEW CHURCH IN THE DIOCESE OF HARRISBURG

ST. MARY'S CHURCH, Waynesboro, Pa., was recently opened for service by the Rt. Rev. James Henry Darlington, Bishop of the diocese. St. Mary's as a mission was begun in 1898 by the Rev. Francis E. Schroeder of Lancaster. The movement for a church building was begun in June, 1907, when a lot was purchased 60 by 140 feet in size. The cornerstone of the new building was laid by Bishop Darlington on October 21, 1914, and work continued till freezing weather compelled a cessation. With the return of favorable weather the work was taken up again and pushed to a conclusion.

The interior dimensions are 20 by 50 feet with a recess chancel. It has a capacity of twenty-two pews and room for about 180 people. The basement has been finished for parish house purposes. It contains an assembly room with a complete kitchen equipment adjoining.

When the mission was begun there were less than a dozen members in the place. Now

ST. MARY'S CHURCH, WAYNESBORO

there are between thirty and forty families connected with it.

This mission is the fortunate possessor of a two-manual pipe organ, built by Mohler & Co. of Hagerstown. During the summer services will be supplied here by the Rev. John A. Miller of Shippensburg.

THIS IS THE SORT OF MISSIONARY WE HAVE

ARCHDEACON MELLEN, one of our two missionary clergy in Mexico City, came to the United States at the beginning of last December. The progress of the civil strife in Mexico cut off his return, so after waiting four weeks on the Mexican border at Vera Cruz, he and a plucky Irishman who accompanied him made their way in "hobo" style to Mexico City, a journey of 265 miles, being obliged to walk more than forty miles of the distance. The journey was something far more serious than a pedestrian tour, for they were compelled to pass through the battle-lines of the belligerents. More than once they came upon the bodies of men who had been summarily shot. After an experience that tested every fibre they reached Mexico City safely.

HISTORIC CHURCH IN NEW JERSEY

STANDING BACK from the main road that leads into New Brunswick and nestling among the trees that have guarded it for more than a century is a church which fairly breathes pre-Revolution origin. To the ordinary passer-by there is nothing to distinguish this edifice from any of the old churches scattered throughout the state. But for those who are seeking the unusual, the Church of St. James, Piscataway (Rev. H. H. Gifford, Ph.D., rector), is a revelation. Here a community work is being carried on and developed and social service ideals typical of congested populations rather than of a sparsely settled rural community maintained.

This is the consequence of a transformation which the church has experienced in the past few months. In that period, through the generosity of a member now deceased and the vision of its rector, it has been lifted from the place of a rural parish struggling for existence and maintaining restricted activities to a position of financial strength with an assured income and been made a centre of a comprehensive work along modern lines. In February last St. James', at the death of Miss Ellen Cotheal, received a bequest of $60,000.

ST. JAMES' CHURCH AND PARISH HOUSE
Piscataway town, N. J.

This endowment enabled the trustees to build a modern parish house. Dr. Gifford organized the Raritan Civic Association and between twenty-five and thirty acres of "scrub land" has been cleared. Rutgers College, which is only a short distance away, caught the enthusiasm of St. James' rector, and between the two new plans are being prepared for the development of the commons along the most effective landscape lines.

A glimpse inside the church shows perhaps the only three-decker pulpit in the diocese. In 1835 St. James' was destroyed by a tornado and the pulpit was swept into the Raritan river and floated to Princess Bay. But when the present church was built the pulpit was brought back and placed in its original position.

ST. JAMES' CHURCHYARD
Piscataway town, N. J.

TO COMMEMORATE MAGNA CHARTA

THE FOLLOWING resolution was introduced into the diocesan conventions of Ohio and Southern Ohio:

"WHEREAS, The seven hundredth anniversary of the signing of the Magna Charta will occur on the 15th of June this year; and

"WHEREAS, This places before the Anglican Communion a unique opportunity of reasserting her own ancient planting, as against the current and erroneous teaching of many opposed to her—that she began her existence under Henry VIII. in the sixteenth century; and

"WHEREAS, The General Convention having authorized and appointed a joint commission to seek to correct such fallacious teaching in school History Text Books, such reassertion on the part of the Church would tend to help forward the task of that commission;

"*Be it Resolved*, That this convention of the diocese of (Southern) Ohio recommend to the parishes of the diocese that this seven hundredth anniversary be duly celebrated, and to the clergy that they deliver sermons appropriate to the occasion on the Sunday nearest the 15th day of June, setting forth the claim of that ancient Church of England, known in Magna Charta as *Ecclesia Anglicana*, whose rights and freedom as against the interference of King and Pope were so strongly defended by Churchmen of that day; and be it further

"*Resolved*, That the adoption of this resolution be communicated to the chairman and secretary of the above joint commission of the General Convention."

A MESSAGE TO PRESIDENT WILSON

AT THE close of the recent convention of the Diocese of Georgia, the following message, drafted by the Rev. George Sherwood Whitney and reported by the committee on constitution and canons, was unanimously adopted and was sent by telegraph to the President of the United States:

"The Bishop, clergy, and laity of the Protestant Episcopal Church in the diocese of Georgia, assembled in annual convention in Christ Church, Savannah, desire to assure you with all sincerity and earnestness of our deep sympathy with you in the grave and weighty responsibilities which God in His wise providence has placed upon you as the Chief Executive of our beloved nation in a time of world-wide sorrow, confusion, and distress. We tender you our constant and loyal support in all your efforts to maintain peace with all the world, peace with the dignity and honor becoming a Christian nation, a free republic and a united people. Our constant and fervent prayers will go up to God, for the guidance of His Holy Spirit for you, and all in authority."

A JAPANESE MISSION IN OLYMPIA

A VERY interesting work among the Japanese in Kent, Wash., diocese of Olympia, has been developed under the care of St. James' Church. The Rev. R. J. Arney, its rector, has just celebrated his tenth anniversary. During this period the parish has grown from 28 to 175 communicants, and a parish house and vestry have been built. Mr. Arney has also served the diocese for sixteen years as its secretary.

A Sunday school class of Japanese children was formed and taught by a Japanese high school student. Later a day school was opened where the children could be taught Japanese, and by request of their parents study of the Bible was begun. As the work developed an unused school house was procured and fitted for use at a cost of nearly $500, all paid by the Japanese themselves.

At this place a day school, sewing school, Sunday school, Woman's Auxiliary, and young men's association are in operation under the leadership of this young man and St. James' Church.

The latest development is the application of the president of the Japanese business men of the valley to study the Christian religion and help in the work.

NASHOTAH HOUSE COMMENCEMENT

NEVER, PERHAPS, in the seventy-three years of the history of Nashotah has there been a greater reason for thankfulness and encouragement than at the recent commencement, Thursday, May 27th.

Certainly not in many years have the trustees listened to a financial report which did not close with the statement of a deficit. This year reversed that experience. In an institution which offers to all students tuition without charge, and in addition makes every year generous grants in the way of scholarships to meet the need of students for their living expenses while studying at the House, there must be a heavy demand upon the treasury, and the income from invested funds, with a small amount in students' fees, has never been sufficient to meet this demand.

From the first the difference has been provided for through the "Daily Bread" or contributions received through the mail. It has been usual to send out appeals to friends of the House at the beginning of each year for help in carrying on the work. It was not without misgivings that such an appeal was made this year, full as it has been of urgent demands everywhere, and in the face of financial depression and uncertainty. Yet the contributions in larger or smaller sums, and coming from as many as 180 individuals, have exceeded those of last year, amounting in all to about $10,000. This it is which has turned the tide. The Dean, in his report, noted the fact that some of these gifts came from the children or grandchildren of parents from whom an interest in Nashotah was inherited, and also spoke of the expressions of confidence and hope in its work which in almost every instance seemed to make the giving a work of love.

The services of commencement were attended by many visitors, clerical and lay, a happy feature being the large number of alumni who were present, and in the procession.

After the "Bidding Prayer" had been said by the Bishop of Milwaukee, the Dean gave the diplomas and conferred the degrees as passed upon in the meeting of the trustees on the preceding day.

The following were given the diplomas of the House upon graduating: The Rev. Don F. Fenn, the Rev. Arthur E. Johnstone, the Rev. Edward R. Jones, the Rev. Gilbert H. Livesey, the Rev. Alexander E. Pflaum, the Rev. George C. Story, and Mr. Clarence A. Grayhurst.

The degree of Bachelor of Divinity was given to the Rev. Howard D. Perkins of the class of 1913, and to the Rev. Harold B. Liebler, M.A., and the Rev. Robert D. Vinter, both of the class of 1914.

In the Eucharist which followed, the Dean was celebrant, the Rev. Arthur A. Burton of Fond du Lac and the Rev. Vivian A. Peterson of Nashotah House serving as deacon and subdeacon. The Rev. William A. McClenthen, D.D., rector of Mount Calvary Church, Baltimore, preached on the text, "And they were all filled with the Holy Ghost," a sermon which most impressively presented the reality of spiritual power, and of the divine and supernatural forces which as committed to the Catholic Church are alive in the world to-day. It was on a familiar theme, but the manner of the presentation and the personality behind it held students and congregation in almost breathless attention from the first syllable to the last.

The Bishop of Milwaukee, the Bishop of Fond du Lac, the Bishop of Western Michigan, and the Bishop of Michigan City were among those present at the meeting of the trustees.

CHINESE GIFTS FOR MISSIONS

THE QUESTION is sometimes asked whether the natives in our foreign fields really contribute in any adequate way toward the support of Christianity. This is a perfectly reasonable question, since self-support is one of the signs of a vital, coherent national Church. As a partial response it is worth noting that within the past few months Chinese Christians have made the following gifts: (1) $10,000 toward a hall for St. John's College, Shanghai, commemorating the twenty-fifth anniversary of Dr. Pott; (2) $2,000 toward pledge of $8,500 for the Cathedral School for Girls, Hankow; (3) $8,000 promised for the auditorium of St. Mary's, Shanghai; (4) a residence, erected at a cost of some $4,000, for Dr. MacWillie, Wuchang, as a mark of appreciation for the work done by him as head of the Red Cross during the revolution; also (5) $5,000 has been contributed toward the purchase of land for the enlargement of a hospital; (6) $7,000 given outright for the purchase of land for St. Luke's Hospital, Shanghai.

These are very recent instances of Chinese generosity, in addition to which there is a constant increase in giving toward the general support of Christian work.

FORTY-FIVE YEARS IN INDIAN WORK

IN THE MISSION FIELD in South Dakota are two men who have given forty-five years of service—the Rev. Henry Burt of the Crow Creek Agency, and the Rev. Luke C. Walker, an Indian priest at Lower Brule Agency. Bishop Biller calls special attention to the long and efficient service of these two men. Forty-five years is a splendid record in any field, but it is specially significant in one so difficult as the Indian work in South Dakota.

THE CROSS AT SAN FRANCISCO

THE ONLY CROSS on the grounds of the Panama-Pacific Exposition at San Francisco—with the exception of the crucifix in the arms of the monk on the Tower of Jewels—is that which stands on the simple rood screen over the entrance to the booth which represents our Church work. This booth is in the Palace of Education and Social Economy, and here the work of the Domestic and Foreign Missionary Society and other Church agencies is exhibited. Visitors to the Exposition are cordially invited to search out and use the conveniences there offered.

CHINESE DIVINITY STUDENTS

THERE ARE at present seven men in the senior class of Boone Divinity School, Wuchang, China, and six new men have just been admitted. Six new men have also entered All Saints' Divinity School, Hankow. Of these nineteen divinity students, one belongs to the district of Honolulu, one to the Anglican district of Kwangsi, two to Anking, and the remaining fifteen to the district of Hankow.

BISHOP ROWE'S WINTER TRAVELS

BISHOP ROWE has been fighting his usual winter battle in interior Alaska. Recent letters tell of "hard mushing, fierce winds, no trails, and over-flows on the rivers." In one Indian village he baptized a dying chief; here also he found a slave girl whom he rescued and took to one of our missions. At one place he says, "We found a young man frozen to death. While the conditions were bad, with a temperature forty below zero, at last we blew into Fairbanks."

SUMMER TRAINING SCHOOL AT SEWANEE

THE SUMMER Training School for Workers will open at Sewanee, Tenn., on August 3rd at 6 P. M., and will continue until August 8th at 8 P. M. The mornings will be given to instruction in missions, religious education, and social service. Miss Emily C. Tillotson will have charge of the instruction in missions, the Rev. W. E. Gardner, D.D., of the instruction in education, and the Rt. Rev. W. A. Guerry of the instruction in social service. Lectures will be delivered in the evenings by Mr. John Howe Peyton, president of the N. C. & St. L. R. R.; the Rev. J. M. Maxon of St. Margaret's College, Versailles, Ky.; the Rev. W. E. Gardner, D.D., general secretary of the General Board of Religious Education; Dr. Edgar J. Banks will give stereopticon lectures on such subjects as "Palestine and the Spade," "Palestine: New and Old," and "Turkey and the Turks." Arrangements have been made with the inn and the boarding houses for a special rate of $1.00 per day for the week. Arrangements have also been made with the railroads, within the Southeastern Passenger Association, for greatly reduced rates on July 29th, August 2nd, and August 5th. Further information may be obtained of the Rev. Mercer P. Logan, D.D., Nashville, Tenn.

THIRTIETH ANNIVERSARY OF WISCONSIN CHOIR

THE THIRTIETH anniversary of the formation of the choir of Trinity Church, Janesville, Wis., was celebrated on Sunday, May 30th. Former choir boys received invitations to attend the exercises. There was a banquet in the parish house on Monday. The present leader, Mr. Harry E. Raneous, has been a member since its organization in 1885. This parish claims to have had the first vested choir in America, as a choir was formed from boys attending the parish school in 1867 under the Rev. Dr. Durlin, but this was discontinued until reorganized thirty years ago.

DEATH OF WESTERN MASSACHUSETTS LAYMAN

ST. JOHN'S PARISH, Worcester, Mass., is greatly bereaved in the death of Joseph Alden Shaw, M.A., for twenty-eight years a vestryman, devotedly loyal to the parish and its work.

Mr. Shaw was active in the affairs of the diocese and delegate for many years to the diocesan convention, both before and after the creation of the new diocese of Western Massachusetts in 1902.

He was a native of Athol, Mass., was born in 1836, the son of a Unitarian minister, and was graduated from Harvard University in 1858. Mr. Shaw went to Worcester in 1867 as an instructor in the Highland Military Academy and in 1871 was appointed principal. While away from Worcester for a period of six years he taught classics in Cincinnati, Cheshire, Conn., and at Tivoli-on-the-Hudson. For nearly forty years he was a member of the American Philological Association. Mr. Shaw is survived by his widow, two sons, and two sisters.

CLASS KEEPS TWENTIETH ANNIVERSARY

THE CLASS confirmed in St. Jude's parish, Tiskilwa, Ill., on Whitsunday, 1895, made their corporate Communion on their twentieth anniversary, Whitsunday of this year. The class numbered twenty, of whom eighteen are living, all active communicants of the Church. One, the Rev. W. A. Stimson, is a priest of the Church; one, E. R. Pettigrew, is senior warden of St. Jude's. Thirteen are living at present in the parish; eleven attended the corporate Communion. The Rev. F. M. Wilson, Ph.D., rector of the parish, has adopted the plan of sending out notices to communicants telling them of the Sunday or Holy Day nearest their confirmation, with the result of notably increasing the number of communions made.

MEMORIAL FOR BISHOP ROBINSON

BISHOP ROBINSON'S long connection with Racine College has led to the formation in Wisconsin of the Bishop Robinson Memorial Fund Association. Through this association a number of former students and friends of Racine have started a movement for the gathering of a fund to be used in the erection of a memorial to Bishop Robinson at Racine. The association has now reached the stage at which it invites contributions from friends of Bishop Robinson wherever they may be, and asks that these may be sent at their convenience to the address of J. P. Lewis, treas-

care of First National Bank, Milwaukee, Wis. Names of donors will be recorded as members of the association, and when it is found how much is in hand for the purpose the donors will be consulted as to the form which the memorial will take. It is deemed proper, however, to ask for the remittances in advance before deciding on this point. An advisory board consists of the Bishop of Indianapolis, Messrs. Frederick Robinson, Frank K. Bull, and Richard Robinson, each of Racine, and Mrs. John L. Mitchell of Milwaukee.

CONFERENCE AT RALEIGH, N. C.

THE FIFTH annual St. Mary's conference for the clergy and laity of the Carolinas will be held at St. Mary's School, Raleigh, N. C., from Monday, May 31, to Saturday, June 5, 1915. There will be short addresses at the chapel services every evening.

The Rev. Augustine Elmendorf will give an address each morning, Tuesday to Friday, inclusive, on Social Service. His subjects are: (1) "Religious Principles of Social Service," (2) "The Church in Relation to Dependent People in State and County," (3) "Practical Social Problems (Feeblemindedness and the Care of Prisoners)," (4) "The Sunday School and Social Service." The Rev. Dr. Lester Bradner in like manner will give addresses on the mornings of the same days. His subjects are: (1) "The Significance of the Standard Curriculum for the Sunday School," (2) "The Training of the Teacher," (3) "Efficiency Measurements in the Sunday School," (4) "Religious Nurture in the Home."

The afternoons and evenings will be devoted to conferences on various subjects, except that there will be addresses at 8:30 on Tuesday, Wednesday, and Friday evenings on the Laymen's Missionary Movement, under the general charge of the Rev. R. W. Patton, Provincial Secretary of the Board of Missions for the Fourth Missionary Province, and except that Thursday evening will be kept for a special social evening.

ASCENSION WEEK IN ST. ALBAN'S SCHOOL

ON ASCENSION DAY, in Grace Church, Galesburg, Ill., a dinner was given under the auspices of St. Alban's School, served by the boys, at which one hundred were present. The Rev. L. C. Lewis of the Western Theological Seminary gave an address on "The Intellectual Phase of the Churchman's Life," and Mr. Franklin H. Spencer, national field secretary of the Brotherhood of St. Andrew, who was also present, made an address. On Thursday the Rev. Mr. Lewis spoke to three hundred students at Lombard College and over eight hundred at Knox College. On Friday morning there was a choral Eucharist with sermon by the Rev. Mr. Lewis, and in the afternoon and evening he gave lectures at Knox College. On Friday and Saturday, at the request of the students, he also took charge of the class in philosophy in the absence of Prof. Raub. On Saturday morning the first diocesan festival for acolytes was held in Grace Church, Galesburg, there being about one hundred in the procession, including the clergy and choir. A diocesan organization was created at this time, with the following officers: Eric Laing of St. Alban's, president; Dean Battle of St. Paul's, Peoria, vice-president; Harry Lyford of Trinity, Rock Island, secretary and treasurer. The next meeting will be at St. Paul's Church, Peoria. After the service, at which the Rev. L. C. Lewis preached, luncheon was served at St. Alban's School, and in the afternoon the first diocesan track meet was held at the county fair grounds. The Rev. L. C. Lewis also preached on Sunday morning to a large congregation.

THE REV. SAMSON DIMMICK

ON THURSDAY, May 21st, the Rev. Samson Dimmick, missionary emeritus, entered into rest at his home in Kittanning, Pa. He was amongst the oldest presbyters of the diocese, having been ordained in 1888. All his ministry was spent in the diocese of Pittsburgh, as missionary at various points in Armstrong county. In 1905, on account of failing health, he was obliged to give up active work, and the last ten years he has spent quietly with his family. The funeral services were held on Saturday afternoon at St. Paul's Church, Kittanning, the rector of the parish, and other neighboring clergymen taking part.

THE REV. J. S. M'GOWAN

THE DEATH of the Rev. James Shannon McGowan, a pioneer clergyman of the diocese of California, occurred at his home in Monterey, on May 18th, at the age of eighty-two years. He was born in Ireland and came to this country when sixteen years of age, settling in Wisconsin. He was ordained deacon in 1863 and priest in 1865 by Bishop Whitehouse, under whom he served in Illinois until 1873, then going to California, where he lived for several years. Later he began missionary work by starting the Church in Salinas, often walking twenty miles in order to hold services. Besides St. Paul's Church, Salinas, he founded St. James' Church, Monterey; St. Luke's, Jolon; St. Mark's, King City; and St. John's, San Miguel. In the early 90's he went into the Sierra Mountains to take up work among the Indians, and later established Christ Church, Fresno Flats, and St. Thomas', Raymond, making a record of seven churches. Father McGowan retired from active work two or three years ago, making his home in Monterey. His son, the Rev. Edw. Allen McGowan, is also doing missionary work in the Salinas Valley.

The burial service was held in Monterey on Thursday, May 20th, and interment was also in that city.

CONCERNING THE HISTORY OF THE LATE REV. ROBERT M. DUFF

IN THE LIVING CHURCH of May 15th appeared an obituary notice of the Rev. Robert M. Duff. It contained inaccuracies, which we are asked to correct by publishing the following biographical paragraph:

"Dr. Duff's record was as follows: Missionary, Lewis County, Central New York, 1864-66; rector, St. James', Skaneateles, 1867-72; St. James', New London, Conn., 1872-75; St. Paul's, Oxford, Central New York, 1875-81; missionary in Montana, 1881; rector, St. Paul's, Waterloo, Central New York, 1882-1903; from 1903 until June 1st of last year, Chenango county missionary under the provisions of the Van Wagenen Fund. Dr. Duff served for ten years on the Standing Committee of the diocese, and for a number of years was a member of the committee on constitution and canons. Last year he celebrated the fiftieth anniversary of his ordination to the diaconate. On Easter Day he supplied two vacant missions in New Jersey."

RESOLUTIONS ON THE WORLD WAR

THE FOLLOWING resolutions were passed by the Chicago diocesan convention:

"This convention of the Church in the diocese of Chicago cannot be silent regarding the terrible war which is devastating Europe and threatening our own peace and prosperity.

"We call upon all Christians to work for peace and to pray unceasingly to God to calm the madness of the nations and to bring about a godly and Christian concord.

"No peace can be permanent except it be based on righteousness and justice in national and international relations.

"There is a peace which is deadlier than war.

"The present catastrophe marked the breakdown of a civilization in which unscrupulous commercial competition and military dynastic rivalries have prevailed.

"A peace which would reëstablish the ante-bellum conditions would be only an armed truce. For this we cannot pray; but we have faith to believe that in this most terrible war of world wars God is working out His plans for a new conception of human brotherhood and liberty which shall free men from the tyranny of the traditions of a bad past and set before them the freedom of the children of God.

"As the expression of the convictions of this convention:

"*Be it Resolved*, That we express our loyalty to our country and our confidence in our President;

"*Resolved*, That, firm in our faith in God and His goodness, we make this expression of our belief that right, not might, shall finally prevail and bring to all the blessing of a righteous and a lasting peace;

"*Resolved*, That, by prayer, by precept, and by every means within our power, we spread abroad these sentiments and strive to bring back to a suffering humanity the blessings of the Prince of Peace."

SOCIETY OF MISSION CLERGY TO CO-OPERATE

THE REV. F. J. MALLET of New Albany, Ind., has announced that the Society of Mission Clergy has disorganized in order that the members may freely coöperate with the nation-wide preaching mission. The S. M. C. has conducted missions during the last ten years in several states and in Canada.

MEMORIALS AND GIFTS

ST. JOHN'S CHURCH, Kewanee, Ill., has recently been presented with a set of cut glass altar cruets with silver cross stoppers.

THE MEMBERS of the congregation of St. Mark's parish, Frederick and Washington counties, Md., have provided their new rector, the Rev. E. E. Burgess, with an automobile.

A HANDSOME lectern Bible has been presented to St. Matthew's Church, Grand Junction, Colo., in memory of Mrs. Mary Elizabeth Bittinger, at one time a devoted member of the church.

TWO LARGE brass vases and a nicely bound Prayer Book and Hymnal were given to St. Mark's Church, Jamesville, N. Y., by Mrs. Charles De Long in memory of her mother, Mrs. Birchmeyer. These gifts were consecrated on March 17th.

A HANDSOME pair of solid brass eucharistic candlesticks has been presented to Trinity Church, New Philadelphia, Ohio, by Mr. and Mrs. Angus McNeil-Little and sisters in loving memory of Mr. James W. Spriggs, father of Mrs. Elizabeth Little. They were blessed and used for the first time on Whitsunday at the early celebration. Communicants of the church recently gave a new brass missal stand for the altar, and it is hoped eventually to complete the set with a brass cross, and flower vases of suitable design.

ON EASTER DAY a new stained glass window was unveiled at St. Paul's Church, Rahway, N. J., in memory of Harry Simmons, who was a warden and superintendent of the Sunday school for thirty years. The subject of the window is Christ blessing the children. At the same time a rood screen cross, erected to the memory of Mrs. Frank H. Bliss, Sr., and W. A. Baker, by their children, Mr. and Mrs. William Bliss, was consecrated. Be-

sides these a cross fifteen feet high was placed on the tower to the memory of William H. Mintel by his two sons, E. H. and Elmer Mintel.

ON THE Sunday after Ascension, two open wood screens behind the choir stalls in St. John's Church, Ithaca, N. Y., were consecrated. The screens were given by the women of the parish in memory of the late Alice Trumbull Worthington, wife of the Rev. Stephen H. Synnott, a former rector of St. John's. The screens were made by Geissler, and on one of them is a brass plate bearing the inscription: "To the glory of God and in loving memory of Alice Trumbull Synnott, a rector's wife, called blessed of the whole parish."

A HANDSOME memorial tablet, given by his descendants in memory of the late Judge George W. Dobbin, has recently been placed in St. Paul's Church, Baltimore. The inscription on the tablet reads as follows:

IN MEMORIAM
GEORGE W. DOBBIN
1809—1891
Vestryman of St. Paul's Parish for over thirty-five years—Trustee of the Boys' School from 1860—Trustee of the Benevolent Society from 1861—Judge of the Supreme Bench of Baltimore City—President of the Board of Trustees of the Johns Hopkins University—Trustee of the Johns Hopkins Hospital—Trustee of the Peabody Institute
Faithful unto death.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Course of Lectures Offered—Every-Member Canvass

THE DIOCESAN board of religious education have created a board of lectureship for the diocese which shall provide speakers for Sunday school teachers' meetings, institutes, and conventions. At present they offer the following list: "The Problem of Adolescence," Prof. James F. Taylor, Oneida, N. Y.; "The Relation of the Parish to the Sunday School," the Rev. E. C. Smith, Utica, N. Y.; "Sunday School Organization and Equipment," the Rev. E. S. Pearce, Rome, N. Y.; "How to Finance the Sunday school," "The Teacher, the Who of Teaching, Qualification, and Training," the Rev. H. L. Hannah, Elmira, N. Y.; "The Importance and Essentials of Teacher Training in Religious Pedagogy," the Rev. R. J. Phillips, Syracuse, N. Y.

AN EVERY-MEMBER canvass was conducted at Trinity Church, Fayetteville, on Palm Sunday with very good results. A men's club, an adult Bible class, and a Junior Auxiliary have been organized in the parish. Much interest has been manifested at several parish meetings in regard to the project of building a rectory. The Easter offering for this purpose amounted to about $370. The fund at present is about $1,000 and efforts are being made to increase it.

THE CONGREGATION at St. Mark's Church, Jamesville, have installed electric lights, and the parish has paid all apportionments.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Death of Oldest Parishioner—Speakers at "Dollar Dinner"—Missionary Conference

IN THE death, at the ripe age of ninety-three years, of Mrs. Elizabeth L. Shepard, widow of Henry C. Fuller, Christ Church, Hartford, lost its oldest member. Mrs. Fuller died in New Hartford on Saturday afternoon, May 22nd. The funeral services were held at Christ Church on Tuesday afternoon, May 25th.

THE APPOINTED speakers at the "Dollar Dinner" to be held in connection with the diocesan convention are to be the Bishop of Newark and the Rev. Ernest de F. Miel, D.D., of Hartford. And four laymen will give five-minute talks on how the "every-member canvass" worked in their respective parishes.

ON TUESDAY morning, preceding the opening of the convention, a diocesan missionary conference will be held in the Church of the Good Shepherd, Hartford. There will be addresses by the Rev. A. C. Coburn, Danbury; the Rev. Louis R. Howell, Norwalk; the Rev. Geo. B. Gilbert, missionary of the Middlesex archdeaconry; the Rev. Malcolm Taylor, Taunton, Mass.; Mrs. E. A. Fisher, president of the Western Massachusetts branch of the Woman's Auxiliary, and Mrs. Pancoast of Philadelphia.

GEORGIA

F. F. REESE, D.D., Bishop

Church Club—Woman's Auxiliary

THE CHURCH CLUB of Savannah held a joint service in St. Paul's Church, on Sunday evening, May 16th, and its annual meeting on the following evening, when the officers were reëlected. At the latter an address was delivered by the chancellor of the diocese, Mr. William K. Miller, on "The Legal Aspects of the Crucifixion."

THE WOMAN'S AUXILIARY held its annual sessions in Christ Church, Savannah, on the 18th and 19th of May.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Annual Meeting of Woman's Auxiliary

THE ANNUAL convention of the Woman's Auxiliary of the diocese was held in Indianapolis on Wednesday, May 19th. At 9 A.M. a service of Holy Communion was held in the Cathedral, the Bishop being celebrant and the Ven. Archdeacon W. R. Plummer being preacher. The convention sessions were held in Knickerbacker Hall. Reports showed growth in the work during the past year. The convention elected delegates to the Chicago Provincial meeting of the Auxiliary. Mrs. E. G. Peck of St. Paul's Church, Indianapolis, was elected president; Mrs. W. W. Hudson of Christ Church, Indianapolis, corresponding secretary; Mrs. Marcus Sonntag of St. Paul's, Evansville, treasurer; and Mrs. S. E. Perkins of St. Paul's, Indianapolis, recording secretary. Mrs. G. P. Torrence of St. John's, Lafayette, was elected director of the Junior Woman's Auxiliary, and Miss Alice Stotsenburg of St. Paul's, New Albany, was elected director of the Little Helpers. Miss Howland, the retiring president, and Mrs. Francis assisted Mrs. Dr. Hodges, the hostess, at a reception given the delegates at the Claypool on Thursday afternoon.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

An Old Debt Cancelled

A BELATED Easter item comes to the effect that the offering in St. Andrew's Church, Fort Scott (Rev. L. W. Doud, rector), was sufficient to pay off an old debt of many years' standing.

MAINE

ROBT. CODMAN, D.D., Bishop

Annual Meeting of Woman's Auxiliary

THE ANNUAL meeting of the Maine branch of the Woman's Auxiliary was held in Portland on the day following the diocesan convention, May 20th. Holy Communion was celebrated in the Cathedral by Bishop Codman at 9:30 A.M., after which came the business session in the Cathedral parish hall. Eighty-four delegates, representing twenty-nine parishes and missions, were present. Miss Harriet S. McCobb, president, occupied the chair, and in her address reviewed the work of the preceding year, much of which, she said, had been in aid of a missionary in Nebraska, of the mountain whites of North Carolina, and of missions in Alaska. Miss Mary B. Chadwell, recording secretary, reported that the value of the boxes sent out was $1,295.32. Seventy-five dollars was voted toward the fund for the purchase of an automobile for the use of the Rev. Mr. Scott of the central Maine mission. Mrs. Charles T. Ogden, Woodfords, was elected honorary president, and Mrs. Herbert Payson, Portland, president. After the noonday prayers had been said by Canon Plant of Gardiner, the meeting was addressed by Miss Julia C. Emery of New York, whose earnest words on what Churchwomen were doing for missions added greatly to the interest of the occasion.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Laying of Cornerstone—Woman's Auxiliary

THE CORNERSTONE of the guild house of Trinity chapel, Ten Hills, Baltimore county, was laid on the afternoon of Whitsunday by Bishop Murray, assisted by Archdeacon Smith and the Rev. J. G. Carl, the rector. The new building will be 40 by 90 feet, and will be constructed of stucco, brick, and timber, to harmonize with the buildings in that locality. It will be two stories in height. The total cost will be $12,000, of which amount $5,800 has already been pledged.

THE ANNUAL business meeting of the Maryland branch of the Woman's Auxiliary was held at the Pro-Cathedral, Baltimore, in the afternoon of May 25th. Reports of the year's work were presented. The annual election of officers resulted as follows: President, Mrs. A. L. Sioussat; vice-presidents, Mrs. John G. Murray, Mrs. Arthur B. Kinsolving, Mrs. Jackson Piper, Mrs. Beverly S. Randolph, and Miss Elizabeth W. D. Ligon; secretary, Miss Alice T. Tiffany; assistant secretary, Miss Bertha M. Hamilton; treasurer, Mrs. Frederick von Kapff; United Offering treasurer, Mrs. Julie S. Fulton. There are now sixty parish branches, two new branches and two "Section B" branches having been organized during the past year. During the year the Auxiliary has raised $3,969 for foreign and domestic missions, and $1,876.64 towards the apportionment for general missions.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Annual Meeting of Woman's Auxiliary—A Reviving Mission

THE ANNUAL meeting of the Woman's Auxiliary of the diocese was held in Gethsemane Church, Marion, May 12th, 13th, and 14th, and was a brilliant illustration of the vigorous work done during the past year. The reports showed that in all departments the Auxiliary had more than doubled its efficiency. A quiet hour was conducted by the Rev. J. H. McKenzie. Wednesday evening there was a missionary service, the preacher being the Ven. James A. Baynton. Thursday there was an early celebration of the Eucharist, the corporate Communion of the Auxiliary. The Bishop was celebrant and a very large number of women made their communion. The day was given up to routine business, reports of officers, and classes for instruction conducted by Mrs. G. R. Torrance of Indianapolis and Miss Elizabeth Thomas of Detroit. The instructions given were of a very high order and quite as much of interest to the clergy as to the women of the Auxiliary. Bountiful entertainment was provided for the delegates by the women of Gethsemane parish and fully enjoyed by their guests. Thursday evening was devoted to a missionary service, at which the Bishop was

the preacher. Friday was introduced with an early celebration of the Holy Communion. The classes continued the work of the previous day and all present were immensely inspired by an address given by Mrs. F. B. Stevens, president of the missionary branch of the Woman's Auxiliary. Great enthusiasm marked the entire meeting and the Auxiliary pledged itself most earnestly to renewed efforts.

CHURCH WORK at East Chicago has had an interesting development. One year ago there were twenty-two communicants, meeting in a public hall. During the past year, under the leadership of the Rev. Thomas Hines, an abandoned church was moved from another town, remodeled and refurnished at a cost of $3,500, and the first service was held on the Second Sunday in Advent. The Bishop has twice visited the mission for confirmation, on the first visitation confirming six, on the second, twelve. The communicants now number seventy-three. This work is being carried on in a population largely foreign.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Laying of a Cornerstone—Rev. F. S. Penfold Honored

THE CORNERSTONE of a mission house was laid on Whitsunday at Kenosha, Wis., by the Rev. Fred Ingley, rector of St. Matthew's parish, who acted as the Bishop's delegate. The mission house is located at a point about a mile and a half from the parish church and guild hall. The Ven. Walter G. Blossom, Archdeacon of Milwaukee, delivered the address in connection with the laying of the cornerstone of the new building, which is to cost over $10,000, and is to be finished by St. Matthew's Day. Regular Sunday services, a Sunday school, sewing school, and other activities will be carried on in the mission house as soon as the building is completed.

THE REV. F. S. PENFOLD, rector of St. Luke's Church, Racine, has been elected president of the Wisconsin Society of the Sons of the American Revolution, succeeding in that office Mr. Herbert N. Laflin, a prominent layman of the Church in Milwaukee. The annual meeting was held last week, at which time the change of officers took effect.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suffr.

Two Guilds Organized

AN ACOLYTES' guild of fifteen boys was recently organized in St. Philip's colored mission, St. Paul. It is called St. Vincent's Guild and it is the plan of the members to become affiliated with the national Order of St. Vincent in the near future. An altar guild (St. Catherine's) has also been organized with about the same membership as the acolytes' guild. The Rev. Alfred Lealtad, rector of St. Philip's, is being assisted in the work by two members of St. Paul's Church.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Meeting of New Brunswick Convocation

THE CONVOCATION of New Brunswick met in St. George's Church, Rumsen (Rev. W. D. Dale, rector), on Tuesday, May 25th. The meeting was opened by a choral Eucharist. At the afternoon session addresses were made by the Rev. H. T. Owens of St. Paul's Church, Trenton, and Canon Nelson of St. John's Cathedral, New York. At the close of the session Bishop Matthews also made an address. In the latter part of the afternoon an informal reception was tendered to Bishop and Mrs. Matthews.

OREGON

W. T. SUMNER, D.D., Bishop

Commencement at Nurses' School—Convalescence of Rev. G. F. Rosenmueller

THE ANNUAL commencement of the Nurses' School of the Good Samaritan Hospital was held at Trinity Church, Portland, Tuesday evening, May 11th, when forty-six graduates received diplomas. An address was given by Dr. J. C. O'Day. A reception was held afterwards at the Nurses' Home, where the graduate nurses were hostesses, and a brief address was given by Bishop Sumner.

THE REV. GEORGE F. ROSENMUELLER, who resigned the rectorship of Grace Church, Astoria, at Easter time and is at Oakland, Calif., in the interests of his health, reports that under the care of his physician he is making substantial headway physically, and is serving as associate rector of St. Peter's, Oakland.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Standing Committee Organizes—Newspaper Charity—Sunday School

THE STANDING COMMITTEE elected at the late diocesan convention met for organization on Wednesday, May 26th. The Rev. Dr. J. R. Wightman was reëlected president, address 830 Mellon street, Pittsburgh; and the Rev. A. C. Howell of Sewickley was chosen secretary.

THE REV. DR. JOHN DOW HILLS has been debarred for well-nigh a month from holding services in the Church of the Epiphany, Bellevue, of which he is rector, by a severe attack of whooping cough which has caused him to be quarantined. On Trinity Sunday morning the Bishop officiated for him. On other occasions the services have been supplied by the Rev. George Rogers, a retired clergyman now resident in Bellevue.

TWO OF the Pittsburgh newspapers are at present engaged in altruistic work. The *Gazette-Times*, one of the large morning papers, has opened a downtown and an uptown headquarters for the collection of bound books to be sent to the American soldiers on the Mexican border. Appeals are made each day, and hundreds of books have already been received and shipped, while many are even now helping to relieve the dullness and monotony of camp life in the lonely and isolated places where the soldiers are stationed. The *Sun*, a popular evening sheet, is soliciting funds in smaller and larger sums in behalf of the Pittsburgh Milk and Ice Association, which for years has done a most excellent work in baby and child welfare work. An added interest is given the campaign for contributions by what is called "the adoption" of infants and children brought to the notice of the paper by the Association. The name, age, needs, and sometimes a picture of a special child are published, and the person pledging himself to provide the necessary money to supply those needs for the summer season is said to adopt the child in question. The *Sun* carried through a similar scheme last summer with great success.

ON THE afternoon of Whitsunday, at Trinity Church, Pittsburgh, a Sunday school missionary gathering took place, under the auspices of the diocesan board of religious education, Bishop Whitehead presiding. The church, including the galleries, was taxed to its capacity by the large numbers of pupils and teachers attending. Nearly all the city schools and many of the parishes in the suburbs sent representatives. Bishop Whitehead, standing at the chancel steps, received the certificates of contributions from the Lenten mite boxes and presented them at the altar. Seventy-five Sunday schools contributed $4,539.76. The Bishop also awarded banners to ten Sunday schools which had attained ninety per cent. or over according to a standard of excellence set forth by the board of religious education, All Saints' Sunday school, Pittsburgh, and St. Stephen's, Sewickley, heading the list.

THE RECENT diocesan convention unanimously passed a resolution favoring the continuation of open air services, during the Sunday afternoons of the summer, under the auspices of the churches of the city. The resolution called for an appointment by the Bishop of a committee of eight, four clergymen and four laymen, to draw up a scheme and act upon it. The first Sunday in June is to mark the opening of the third successive year of these services, at Smithfield street and Second avenue, at four o'clock in the afternoon. Provision has been made for four months.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Annual Meeting of Woman's Auxiliary

THE OPENING service of the thirteenth annual convention of the Woman's Auxiliary of South Carolina was held in the Church of the Advent, Spartanburg, May 19th, with ninety-five visiting women, including sixty-two delegates representing thirty-six parishes present. Bishop Guerry delivered the annual address and the Rev. W. H. K. Pendleton made the address of welcome. The following morning Mrs. Alexander Long of Rock Hill, president of the Auxiliary, delivered her annual address, in which she stated that she had recently organized an Auxiliary among the negro Churchwomen of the diocese under officers of their own. Miss Julia C. Emery of New York, general secretary, recommended that several members be sent to one of the educational conferences. This resolution was adopted and $100 received from Mrs. Schoolfield of Mullins was devoted to this purpose. Substantial growth in membership was shown by reports of the presidents of the three convocations. Mrs. J. D. Johnson, treasurer, showed total receipts to be a little over $4,000, this being a gain of $900 over last year. The United Offering, which is collected once a year from each of the branch Auxiliaries, aggregated $1,550. A reception was tendered the visitors at the parish house by the Rev. and Mrs. Pendleton and members of the local branch, and an automobile trip was also given the visitors. The Rev. William H. Milton, D.D., of Wilmington addressed the convention Thursday evening.

SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Bp.

Choir Festival in Mitchell—Convocation

THE SECOND annual choir festival was held in St. Mary's Church, Mitchell, on the eve of Ascension Day. The choirs participating were St. Mary's, Mitchell; Calvary Cathedral, Sioux Falls; and St. Mark's, Aberdeen. The sixty voices rendered the music helpfully and inspiringly. The preacher at the festival was the Rev. S. W. H. Hornibrook of Redfield.

THE ATTENDANCE at the annual convocation in Watertown bids fair to be so large that arrangements are being made for a special train to run from Sioux Falls to Watertown and return.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop.

Auxiliary Organized in Cameron

ALL SAINTS' CHURCH, Cameron (Rev. R. M. Hardman, in charge), has a newly organized branch of the Auxiliary, with Mrs. A. J. Dossett as president. The Sunday school of this small mission made an Easter offering

of $23, which was over $1.50 per capita, while the mission gave $25 to general missions. In the afternoon of Easter Day there was a service for the Knights Templar.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Sunday School Institute—Cornerstone Laid

THE SUNDAY school institute of the diocese convened in the parish hall of the Church of the Epiphany (Rev. Randolph H. McKim, D.D., rector), Thursday, May 18th, at 8 P. M., the Rev. William L. De Vries, Ph.D., presiding. The large parish hall was crowded with teachers, officers, and clergy from the different parishes. The committee on "The Ideal Plan for the Business End of a Sunday School," of which the Rev. C. W. Whitmore is chairman, made a report of their year's work, which was unanimously adopted. Refreshments were served after the business session. This was the last meeting of the season. The institute will meet again in the fall.

THE CORNERSTONE of the new Chapel of the Transfiguration, Piney Branch Park, in Rock Creek parish, was laid by Bishop Harding, assisted by the clergy of the parish, Tuesday, April 18th, at 5 P. M. This suburb of Washington was formerly known as Saul's Addition, having been laid out about seven years ago by the Saul family. It is now covered by hundreds of beautiful homes. The Rev. Horace W. Stowell is vicar of the Chapel of the Transfiguration, and the rector is the Rev. Charles E. Buck, D.D. The parish owns Rock Creek Cemetery, adjacent to the city, one of the most beautiful cemeteries in the country. John Bradford, one of the vestrymen, left over a hundred acres to the parish before the Revolutionary War. The first church was built in 1719, the present church was built in 1774 and is in a fine state of preservation. A few years ago the chancel was changed, beautiful stained glass windows were given as memorials, and a new tower built in front of the church with a large cross on top, and an immense bell. Many of the tombstones bear the date of pre-Revolutionary times.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Annual Meeting of Woman's Auxiliary—Formation of Sponsor's Guild—Convocation

THE ANNUAL meeting of the Woman's Auxiliary of the diocese was held in Christ Church, Springfield, Friday, May 21st. "Mission Possibilities, Conditions and Opportunities for Growth in the Diocese" was the subject of the address given by Bishop Davis. Other speakers were the Rev. Arthur M. Sherman, the Rev. Hugh L. Burleson, and Mrs. Lawton S. Brooks of Springfield, honorary president of the Auxiliary. Reports showed steady growth during the year, especially in the junior department. The treasurer reported that all pledges had been made and several special gifts, one of $350, for the diocesan house at Heath, received. Some four hundred delegates were present. Mrs. Lawton S. Brooks was elected president and Mrs. Edward A. Fisher of Worcester vice-president. A guild of diocesan sponsors was organized at the close of the branch meeting. Members of the guild will act as sponsors for children baptized by the Archdeacon in rural districts.

THE CONVOCATION of Worcester will meet Tuesday, June 1st, in the Church of the Reconciliation, Webster (Rev. S. W. Linsley, rector). The Rev. Arthur Moulton of Lawrence will speak on "The Church and the Foreign Born," and the Rev. R. K. Smith of Westfield will speak on "What the Church Can Do for the New Comer to Our Country."

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Dinner of Diocesan Men's Club

MR. W. R. STIRLING of Chicago and Mr. F. C. Morehouse of Milwaukee will be speakers at the dinner of the diocesan men's club to be given in Muskegon, June 8th. Mr. William Hatton of Grand Haven, who is about to move to Chicago, will retire as president on this occasion.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

A Growing Sunday School—A Missionary Service

AT THE annual meeting of Christ Church parish, Rochester, May 17th, being also the third anniversary of the rectorate of the Rev. David L. Ferris, reports showed that three years ago the enrolment of the Sunday school was 246 and now it numbers 857. The Bible classes for men and women are also making good progress.

DURING THE morning services in St. John's Church, Medina, on Sunday, May 16th, a passer-by discovered a fire in the vacant rectory in the rear of, and attached to, the church. Running to the nearest alarm-box, he turned in an alarm, to which the fire apparatus quickly responded, putting out the blaze before any great damage was done. None of those attending church knew of the incident until after the service. The origin of the fire is a mystery, as the rectory has not been occupied for over a year. The loss will not exceed $500.

ON THE afternoon of May 16th, the Sunday schools of Buffalo held a joint service at Trinity Church for the purpose of inspiring the children with greater missionary enthusiasm. In spite of very stormy weather, some eight hundred children and teachers filled the church. The procession, consisting of the Bishop and fourteen clergy, preceded by the vested choirs of St. Mary's, St. John's, and Trinity, numbering over a hundred, marched all around the church singing, "Glorious things of Thee are spoken" and "Crown Him with many crowns." After a shortened form of Evening Prayer, Bishop Walker extended a greeting to the children and the Rev. Hugh L. Burleson, D.D., of the Board of Missions, and the Rev. Charles E. Betticher, Jr., of Alaska made addresses. During the singing of Hymn 254 representatives of the various Sunday schools brought forward to the chancel steps the report of their Lenten mite-box offering, which was announced later, to which was also added the offering of the day. It is hoped that this misionary rally may become an annual event in Buffalo.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
WM. T. CAPERS, Bp. Coadj

Emergency Fund—A Baptism

BISHOP CAPERS has issued an urgent appeal in behalf of the Emergency Fund. He has appointed Trinity Sunday as the day upon which a united offering shall be made for this purpose. The offerings are to be brought to San Antonio, and presented at the opening service of the council in St. Mark's Church on Wednesday, June 2nd.

SUNDAY, May 16th, the priest in charge of the Church of the Annunciation, Luling, baptized the twin children of Mr. and Mrs. W. W. Gregg. They are the great grandchildren of the first Bishop of Texas.

WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop
WM. L. GRAVATT, Bp. Coadj.

Bishop's Health Slightly Improved—Meeting of Eastern Convocation—Pension Fund Favored—Church School

BISHOP PETERKIN'S health still prevents his taking any active part in the work of the diocese. For the past six weeks he has been resting at Atlantic City, where he has been slightly benefited.

THE THIRTY-SIXTH semi-annual meeting of the eastern convocation was held in Mt. Zion Church, Hedgesville (Rev. P. Le Bas Cross, rector), on May 19th and 20th, beginning with a preparatory service Tuesday evening, which was conducted by the Rev. G. A. Gibbons, Dean of the convocation. Wednesday morning there was a celebration of the Holy Eucharist by the Bishop, the Rev. J. S. Alfriend being the preacher. Business sessions were held Wednesday afternoon and Thursday morning. Wednesday night a missionary service was held by the Bishop, with the Rev. J. W. Ware and the Rev. J. W. Quinton as speakers. The preacher Thursday morning was the Rev. C. C. Durkie, and the Rev. R. E. D. Strider preached at the closing service in the evening. Thursday afternoon was devoted to Religious Education and the Sun-

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day School Institute. Archdeacon Chrisman delivered an address on "The Definite Purpose of the Sunday School," which was followed by a talk on "The Teacher's Opportunity," by the Rev. S. U. Mitman, Ph.D., field secretary of the Commission on Religious Education of the Province of Washington. Luncheon was served by the ladies of the congregation each day, about one hundred and twelve guests being entertained Wednesday and nearly as many on Thursday.

A MAJORITY of the parishes in the diocese have reported in favor of entering the Church Pension Fund.

THE DIOCESE is now assured of a first class Church school for girls. It will open September 20th. The Bishops have secured Miss Maria Pendleton Duval, formerly principal of Stuart Hall, Staunton, Va., to become head of the new institution. Powhatan College, formerly a Baptist school, has been purchased, the buildings improved, equipment is being added, and the new school is being thoroughly furnished and supplied with a most capable faculty. It is to be known as St. Hilda's Hall, and is located in Charles Town.

CANADA

Memorial Services—The "Happiness of Battle"—The *Lusitania*

Diocese of Columbia

BISHOP ROPER was the preacher at the memorial service held for the gallant Canadian dead in Church Church Cathedral, Victoria, May 2nd. The Bishop held a general ordination service in the Cathedral May 1st, a number of the clergy assisting.

Diocese of Niagara

VERY SATISFACTORY reports of the progress made during the year were given at the annual meeting of the diocesan Woman's Auxiliary in Hamilton. There was an increase in the number of members, and in the number of parochial meetings. — AS THE fortieth anniversary of the diocese is to be observed at the meeting of the synod to be held May 26th and 27th, it has been proposed to exhibit in the school house of Christ Church Cathedral, Hamilton, photographs of persons and buildings connected with the early history of the diocese.

Diocese of Ontario

SPECIAL SERVICES were held at Tamworth, May 2nd, on the occasion of the visit of Bishop Bidwell to celebrate the golden jubilee of the parish.—THE CHILDREN of St. George's Cathedral Sunday school, Kingston, have unanimously decided, instead of holding their usual summer picnic this year, to devote part of the money it would cost to procure hymn books for the soldiers, and part for the Belgian children.

Diocese of Ottawa

THE PREACHER at the annual meeting of the rural deanery of Stormont, which was held at Chesterville, was the Rev. H. M. Little, rector of the Church of the Advent, Montreal, who also conducted the quiet day for the clergy, held on the second day. The autumn conference of the clergy and lay workers of the deanery will be held at Iroquois.—IT IS expected that Bishop Roper will be enthroned in the Cathedral, Ottawa, on the evening of May 27th.

Diocese of Quebec

THE MAY meeting of the Quebec deanery was held in St. Matthew's parish. The Very Rev. Dean Shreve read a paper on "Coöperation with Eastern Orthodox Christians," and the Rev. E. A. Dunn gave the devotional address.—THE MONTHLY service of intercession for the diocesan Woman's Auxiliary was held in Trinity Church, Quebec, May 7th.—THE CURATE at Riviere du Loup writes that a small sanctuary or chancel has been built on the end of the school house at Price where the Church services are held. It has folding doors which are kept locked during school time, and is furnished with a suitable altar and all other necessaries for the due celebration of Holy Communion. It gives the whole building a churchlike appearance and the people are much pleased with it.—IN A LETTER from Canon Scott to the parishioners of St. Matthew's, he speaks of the feeling of the troops at the front, where he now is. He says that the nearness to danger brings a strange sort of happiness, and that "on every young eager face there is the same look of quiet happiness. The old world with all its littleness, its bickerings and slanderings has passed away, and a new world which brings visions and ideals and an iron manhood has taken its place." He adds that the key to this strange and new phase of life is self-sacrifice.

Diocese of Rupertsland

AMONG THE victims of the terrible tragedy of the sinking of the *Lusitania* was Canon Phair, one of the lecturers at St. John's College, Winnipeg. His untimely death has caused the deepest sorrow among his many friends.—THE NEW Church of St. Saviour's, Winnipeg, was opened May 7th, free of debt, much of the work on it having been done by the men of the congregation.—THE ANNUAL meeting of the diocesan board of the Woman's Auxiliary will be held in Winnipeg at the same time as the diocesan synod, which opens June 9th.—AT A RECENT meeting of the Anglican Young People's Association in St. Matthew's, Winnipeg, eighteen branches were represented. The Rev. Canon O'Meara, principal of Wycliffe College, Toronto, gave an address.

Diocese of Saskatchewan

BISHOP NEWNHAM presented the prizes gained by the scholars under the auspices of the General Sunday School Commission for the Dominion. Thirty certificates were also given. Archdeacon Dewdney gave an address.—THE BISHOP held an ordination in the chapel of Emmanuel College, Saskatoon, May 2nd, when nine candidates were ordered deacons, these forming the graduating class in divinity this year. The preacher was the Rev. C. W. McKim, rector of Christ Church, Edmonton. A very large congregation was present. This was the first service of the kind to be held in the chapel.

Diocese of Toronto

A VERY impressive memorial service was held in St. James' Cathedral, Toronto, May 9th, in memory of the late Capt. Warren, who was killed in action. He was in the Forty-eighth Highlanders. The preacher was the Rev. E. C. Cayley, D.D., who said they were honoring the memory of a true man and a brave soldier who, with other gallant comrades, had been among the first to hear the call of their country and had made the supreme sacrifice.—BISHOP SWEENY spent Sunday, May 9th, in Harrisburg, Pa., where he took part in the celebration of the tenth anniversary of the consecration of the Bishop of Harrisburg.—THE CORNERSTONE of the new mission house, in connection with St. Saviour's, East Toronto, was laid by Bishop Reeve, May 11th.—THE ANNUAL meeting of the Toronto Woman's Auxiliary was held in St. Anne's parish house, commencing May 5th. The total receipts for the year were nearly $25,000, an increase of over $800. The preacher at the special Communion service in St. James' Cathedral was Bishop Williams of Huron.

Educational

THE TENTH annual session of the Albany Cathedral summer school for the clergy will be held this year from June 21st to 26th in Albany, N. Y. The buildings and grounds of St. Agnes' School will be used for the lectures, for board and lodging, and for recreation. The purpose of the school is: 1. To afford to those who are constantly giving out in parochial work the stimulus that comes from contact with men of scholarly minds. 2. To furnish material for the clergy to work over for themselves by giving them a point of departure for future study. 3. To bring the brethren from different sections of the country in touch with one another through the discussion of subjects of mutual interest. There will be three lectures each morning, one in the afternoon and a conference in the evening. In the Cathedral of All Saints, Matins and Evensong will be said daily together with a celebration of the Holy Eucharist. The speakers are as follows: The Rev. Francis J. Hall, D.D., General Theological Seminary, four lectures on "The Supernatural and the Miraculous"; the Rev. Hughell E. W. Fosbroke, D.D., Cambridge Theological School, four lectures on "The Prophets of the Eighth Century, B. C."; Prof. Vida C. Scudder, Ph.D.,

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Wellesley College, four lectures on "Social Problems of the Present Times"; Prof. William R. Newbold, Ph.D., University of Pennsylvania, four lectures on "Gnosticism"; the Rev. Frederick Lynch, D.D., of the Church Peace Union, conference on "National Peace"; Prof. C. E. A. Winslow, Ph.D., of New York State Health Department, a conference on "Public Health and What the Clergy Can Do to Help"; Col. William Gorham Rice of Albany, N. Y., conference on "Tower Music of the Low Countries"; and the Rev. H. A. McNulty of Soochow, China, conferences on "Missions." The entrance fee for all the lectures (or any of them) is $5.00, payable in advance. Board and lodging for the five days may be had up to the limit of accommodation at the flat rate of $5.00. In order that suitable preparation may be made, it is requested that those requiring board and lodging give notice, before June 10th, to the Rev. G. H. Purdy, Warrensburgh, N. Y., who will also be glad to supply any further information. Checks and money orders should be made payable to G. H. Purdy, treasurer.

THE COMMENCEMENT exercises of Grafton Hall, Fond du Lac, Wis., will be held from June 5th to 9th inclusive. On Saturday at 8 P. M. there will be a musical recital and preparatory exercises in the study hall. On the following morning at 10:30 there will be a celebration of the Holy Communion in the Cathedral, and the baccalaureate sermon, delivered by the Very Rev. Seldon P. Delany, D.D., Dean of All Saints' Cathedral, Milwaukee. On Monday afternoon the class day exercises will be given on the terrace, and in the evening there will be the annual alumnae meeting, followed by a dinner. The meeting of the patronesses will take place on Tuesday morning, and in the afternoon there will be a garden party. In the evening a commencement concert will be given in the study hall. The graduating exercises will be held on Wednesday at 11 A. M., with address by Mrs. George Bass.

THE EIGHTY-SEVENTH commencement of Kenyon College will be held June 11th to 15th. On the afternoon of June 12th an address will be given by Dr. James M. Taylor, ex-president of Vassar College. The Bishop of Ohio officiated on Sunday morning at the ordination service, the sermon being preached by the Very Rev. H. P. Almon Abbott, Dean of Trinity Cathedral, Cleveland. The baccalaureate sermon in the evening will be preached by the president of the college. The exercises on Monday morning will be preceded by prayer in the Church of the Holy Spirit. On Tuesday morning the alumni of Bexley Hall hold a breakfast, followed by speaking, at the library of the seminary, Colburn Hall. Later in the day the Literary Societies hold reunions and luncheons. The initiation and supper of the Phi Beta Kappa Society will be held in the evening.

THE DONALDSON SCHOOL for Boys, near Ilchester, Howard county, Md., which is under the control of the Rev. Dr. William A. McClenthen, rector of Mount Calvary Church, Baltimore, and of which the headmaster is the Rev. H. S. Hastings, has grown until larger accommodations are necessary. Therefore, during the coming summer, a handsome new school building and dormitory cottage will be built, giving sufficient additional room to raise the limit from thirty-five boys, as at present, to fifty.

AT THE commencement of St. Alban's School, Knoxville, Ill., the founder of the school, the Rev. Dr. C. W. Leffingwell, will be present and present diplomas to the four members of the graduating class. The rector, the Rev. L. B. Hastings, will award the prizes, and President Hurt of Lombard College will deliver the address. The Bishop of Western Michigan will preach the commence-

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33 And the sons of Mĭd'i-an; E'phah, and E'pher, and Hē'noch, and A-bī'da, and El'da-ah. All these *are* the sons of Ke-tū'rah.

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Milwaukee, Wis.

ment sermon in Grace Church, Galesburg, on Sunday, June 13th, at ten o'clock.

COMMENCEMENT exercises at St. John's Military Academy, Delafield, Wis., will take place during the week of June 6th. On Sunday, the 6th, there will be chapel services at 10:45, presentation of a memorial window at 1 P. M., the commencement sermon at 4:30, besides other exercises during the day. Friday, the 15th, is commencement day, summer holidays beginning at 1 P. M.

THOSE WHO propose to attend the annual conference for Church workers, to be held at Geneva, N. Y., July 3rd to 10th, should make their applications at once, as the accommodation at Hobart and William Smith College is limited. The secretary is the Rev. Augustine Elmendorf, Newark, N. J., to whom all applications should be sent.

THE COMMENCEMENT address at Akeley School for Girls, Grand Haven, Mich., will be delivered by the Bishop of Milwaukee.

The Magazines

NOTICE IS GIVEN that it has been found necessary to discontinue the publication of the *Harvard Architectural Quarterly*, two complete volumes of which have been issued. Many will regret this necessity. The *Quarterly* has been an admirable one and it seems unfortunate that it was not better supported.

"IS RUSSIA to have Constantinople?" asks Prof. J. B. Firth in the April *Fortnightly*. And he answers with another question—"Why not—always provided that she wants it? Even that is open to a certain doubt. Nicholas I. told Sir Hamilton Seymour that 'if once the Czar were to take up his abode at Constantinople, Russia would cease to be Russia, and no Russian would like that.' Freeman took a similar view. 'Constantinople,' he said, 'cannot be ruled from St. Petersburgh; neither can St. Petersburgh be ruled from Constantinople. The Romanoffs may rule in New Rome; the Russians cannot. For the Romanoff on the throne of New Rome would cease to be Russian! Whether these views are sound or unsound is matter for debate. Whether they are held to-day by Nicholas' namesake remains to be seen. There is a marked strain of idealism in the Czars of Russia, which would make the refusal of Constantinople by them less remarkable than by any other monarch. Nevertheless it would be 'the grand refusal' of all history." Miss Anne Topham, formerly governess in the family of the present German emperor, gives on the whole a pleasant picture of "William the Sudden," as she calls him. "There is a wonderful vein of optimism in his character," she writes, "but, like other people, he has the defects of his qualities. His rapidity of grasp, his tenacious memory, his desire to be an authority on all subjects and to have confidence in his own experience and judgment only, have led him into many blunders. He is not a deep thinker or a very logical one. He is hurried in arriving at a conclusion, dogmatic in maintaining an opinion, impatient of opposition." When the Berlin public fails repeatedly to receive with enthusiasm the second-rate operas he forces upon them his only comment is, "The taste of the Berlin public is deplorable." He has a horror of "fads" of all kinds, under which he includes spiritualism, homoeopathy, and Christian Science.

"THE TUNE of the *Adeste Fideles*" in the American *Catholic Quarterly Review* is an attempt to trace the history of the well-known "Portuguese Hymn," very improperly so called. The author can only conclude that "Anon., 1751 (?)" is the most satisfactory designation of authorship at present possible.

"The Cross on the Dark Continent" is a study of the missionary labors of "the great African apostle of the nineteenth century," Cardinal Lavigerie.

FATHER BENSON is the subject of an appreciative and valuable sketch by the Bishop of Vermont in the April *Church Quarterly Review*. "The story," writes Bishop Hall, "of the last years of Father Benson's earthly life is infinitely pathetic, yet sublime in its triumph. 'Perfected through sufferings.' Blind, deaf, crippled with rheumatism, having out-

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lived all his contemporaries, condemned to inactivity in the scene of his greatest activities, venerated with filial affection by the community which owed its existence to him, but over which he had ceased to rule, and almost necessarily witnessing certain developments that did not commend themselves to his judgment; unable even to officiate at the altar in the chapel of the Mission House, but wheeled into the church for his daily communion, never omitted until the day before his passing through the veil; with mental powers scarcely impaired, and spiritual powers in no wise lessened—so he lasted on well into his ninety-first year, like St. John bearing witness in life, if no longer by word, to the message he had received, full of ardent desire to be taken, yet patiently waiting for the call." Writing in the same magazine of "The English Church and the English Character," Miss E. Wordsworth says: "In religion as in dealing with social questions do not let us 'level down' but 'level up.' In seeking to adapt our forms of service to the popular needs of a new age let us see to it that we do it by the way of a real enrichment, not by making them poorer. Do not let us mutilate and vulgarize our Church, but let our Church teach us her own lessons of largeness and loftiness of soul, of thoroughness and accuracy in learning, of dignity and reverence, of truth and charity."

"THE GREEK EASTER at Jerusalem," is an article by Estelle Blyth in the April *Nineteenth Century*. Of the famous Holy Fire she says that it is believed in implicitly by the pilgrims and unlettered women. They tell the same story of it that was told in the time of the crusades—how "the Patriarch rubs the tomb with consecrated oil and prays while it grows warmer under his hand till suddenly the flame leaps forth. 'Why do the Greek clergy not tell the people that it is only a beautiful symbol?' an English lady once asked a Greek Bishop. 'Madam,' he replied, 'if we did they would tear us to pieces—and still they would believe in it!'" Mrs. John Lane writes on "The German-American," and Havelock Ellis on a forgotten English clergyman of the eighteenth century, Richard Graves, author of *The Spiritual Quixote*.

WAR THE CONTORTIONIST

FURTHER on in the field—in the same field where waddled the birds—I saw a shapeless heap of men; then another heap, and another, until I had counted six. And I saw a bristle of barbed entanglements trampled in the snow and just behind them a trench, a deep, long grave that days before the living had dug for themselves—a pit filled with clay and snow and men. I had never seen such men before. They were men postured like jumping-jacks, only their legs and arms were still. They were men who seemed standing on their heads, their feet over the trench top, turned soles up to the sky. Somehow they gave you the impression of being all legs and arms—stiff, grotesque legs; stiff, grotesque arms. They all seemed lumpy; all but one, and he was standing up, his grayish face turned in the direction the clean-up squad would come; and he was standing because the piled dead braced him so that he could not fall. . . . And as we crossed the Jezioro Netzko into Augustowo, I told myself "I have seen war."—*The Christian Herald.*

TRINITY GETS RID OF ITS LAST SALOON

IN HER REPORT to Trinity parish, which is incorporated in the year book recently issued by that greatest of American religious corporations, Miss Emily W. Dinwiddie draws attention to the fact that the last saloon has disappeared from the holdings of the parish. A forty-year-old ground lease expired in the last year. Trinity bought the buildings, refused renewal of the lease, and ousted the saloon, which had been there for many years.

The assessed valuation of Trinity parish's secular property is now $15,403,700. Notwithstanding its large income, however, the parish gave away and expended more money than it received, running up a deficit and adding $100,000 to notes payable, an obligation totaling $4,000,000.

"WITH THE war and without vodka, Russia is more prosperous than with vodka and without the war." This sentence comes, not from a professional prohibitionist, but from M. Kharitonoff, controller of the treasury, speaking before the budget committee of the Russian Parliament.—*Expositor.*

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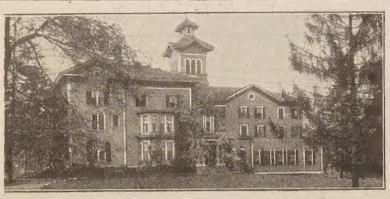

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